

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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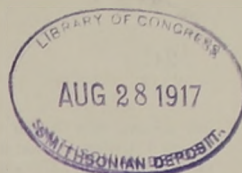
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CONTENTS.

Notes by the Way.....	241	Spiritualism and Its Critics	245
The Garnering of the Harvest	242	Spiritualism on Tyneside	247
Dr. Crawford's Experiments	242	Seance Notes	247
Scientists Arrive at the Borders	243	Madame D'Esperance	247
of the Infinite	243	A Generation Ago	248
The Eternal Comedy	244	Coincidences	248
Stationary Will-o'-the-Wisps.....	244		

NOTES BY THE WAY.

One might waste a great deal of time in replying to the infantile and frequently insincere stuff which it is the custom even of reputedly intelligent persons to put forward as arguments against psychic phenomena and the "spirit hypothesis." What we are waiting for, and what apparently we shall wait for in vain, is the criticism of a person who knows what he is talking about, who has made a thorough investigation of the facts—the great body of them, not two or three—and who has read what the best writers who have made the subject a life study have to say upon the question. Most of the attacks which come under our notice are simply drivelling—it is not too strong a word. They are an insult to the intelligent reader. "But," we are told, "these things mislead some people unless they are answered." Frankly, we have little sympathy with those who are so dull as to be deceived by arguments the specious nature of which could be instantly detected by a little reflection. We are not anxious to win their suffrages. If they are bamboozled by the nonsense spoken or written against the subject, they may, when their attitude is changed, be as easily gulled by any nonsense put forward in its name. We have read many attacks on "Raymond" in which the signs of ignorance, malice, unscrupulousness and self-interest would be manifest to the eye even of an intelligent child. However, "Raymond" has done and is doing an incalculable amount of good work amongst the people for whom it was intended. That it has provoked screams of rage and hate and other hysterical symptoms of annoyance in certain quarters is a clear proof that it has "gone home."

* * * *

The "Times" (Literary Supplement), in a review of two books recently issued against Spiritualism, one by Dr. C. A. Mercier, the other by Colonel Cook, makes some effective points regarding those defects to which we have alluded, and refers satirically to that "half criticism" which "needs to be eked out by rhetoric." This is in allusion to a sentence in Dr. Mercier's book concerning "a miracle that is only half a miracle and needs to be eked out by natural means." It remarks on Dr. Mercier's admission that he has "no special knowledge of the kind of phenomena under observation," and points out that "he does not so much examine the evidence as attempt to show that it cannot be worth examining." Of the second book it observes:—

In general, Colonel Cook relies upon the simple assumptions that the performances of mediums are conscious and fraudulent, and that there is a well-arranged system of collusion between mediums for the interchange of the material

for "evidence." This greatly facilitates the task of criticism, but it does not tally with the experience of the practical investigator.

That is quiet but stinging. And the "Times" reviewer observes of both books:—

There is something unsatisfying about these criticisms from the point of view of the sceptic and of the believer alike. Perhaps the trouble is that no one can criticise who has not experienced. We can thoroughly understand and sympathise with a conscientious objection to Spiritualism; but there is only one form that the objection can take in this scientific age. The objectors must study the subject as closely and carefully as the devotees. Otherwise they necessarily come into court convicted in advance of the sin of amateur criticism.

That is a piece of advice which our critics would do well to take to heart. It carries the more weight, in this particular instance, because it comes from an impartial source. We hope Dr. Mercier and Colonel Cook (amongst others) will think it over.

* * * *

An old correspondent writes:—

A good cause suffers greater injury from the defects of its supporters than it can do from the opposition of its enemies. This may be a truism, but it is one which everyone who is enthusiastic about a subject needs to bear constantly in mind. Among the defects which prove damaging to any cause one of the most usual is a commonplace mind. A man or woman with honest intentions is an asset, but the asset loses greatly in value if the mind is a mediocre one. For in that case it lowers the subject it advocates in the estimation of those finer spirits who, amidst all the coarseness and low standards of the world, are striving to keep the windows of their souls clear and free from stain, who constantly desire to feed their inner life with high ideals and poetic aspirations. Too often those who believe (and rightly) that they have evidence to give of a future life and consolation for broken hearts, proffer their gifts with such lack of tact, with so much self-assertion or with such commonplace interpretations, that its rejection is a foregone conclusion.

Our correspondent has touched on a question which has a great deal to do with the attitude of many of us towards propaganda of the wholesale and indiscriminate order. While it may be argued that coarse methods of propaganda do not appear to shock the minds of those on the same level as the propagandist, they are distinctly damaging to all efforts made to keep the subject on a high plane, which is the aim of all who have its best interests at heart. We know that our correspondent has no class-distinctions in mind. For it is our observation that there are many refined, sensitive, aspiring souls amongst persons who have had no advantages of birth or education, and that they are as keenly offended by crude and boorish methods as their fellows in higher social grades.

* * * *

Our correspondent suggests a remedy which nowadays is less a counsel of perfection than it might appear:—

How is an essentially commonplace mind to be converted to a different attitude? It is likely to be blind to its own defects, how can it be made to see? Perhaps there is one remedy, and only one. If true Love visits such a one illumination will follow. Love for one may make a commonplace mind far-seeing, and may upraise it; but love for our kind may do this also. St. Paul's wonderful description of Love shows what it

can achieve, how it can re-create a personality. One of its essential attributes is that it "vaunteth not itself." A commonplace mind has a narrow outlook and therefore has a marked tendency to "vaunt itself"—that is, to think more of its own opinions than it has a right to think. Anyone who has a true estimate of his own self and a respectful regard for others is likely to be tactful; a tactful person feels instinctively how to treat the opinions and feelings of others, and will not hurt their idealism. A tactful person will learn not to be commonplace. Love is the secret alchemy by which opposition may be converted into appreciation. However good our intentions, however good our cause, if we lack tact we lack love and therefore we have ourselves to thank if Spiritualism fails under our advocacy to attract the best and most spiritually minded.

THE GARNERING OF THE HARVEST.

SIR A. CONAN DOYLE ON THE NEW MESSAGE AND ITS FRUITS.

As announced elsewhere the very effective reply made by the Rev. F. Fielding-Ould to the charge that Spiritualism is of Satanic origin has now been issued in pamphlet form. It contains an armoury of facts and arguments quite sufficient to convince the unprejudiced reader that the charge is equally groundless and absurd. The truth is that to a large extent we get out of every subject which engages our attention what we have first put into it. Our lessons, whether of good or of ill, are partly learned from within before they are learned from without. The Bible itself may be made an agency of evil as well as of good: we bring to it much of what we find in it. We may see the vision of God and hear His voice in Nature or we may discern in her face only the reflection of our own unquiet moods and hear from her lips merely the echoes of our own prejudices and passions. Some may discover nothing in all the phenomena connected with our movement save the agency of the evil one. Sir Arthur Conan Doyle, in his appreciative introduction to Mr. Fielding-Ould's pamphlet, finds, on the contrary, a spiritual revelation which "is one of the greatest events in the history of the world," and he "cannot conceive of any more fruitful work for one who desires the advancement of the real spirit of religion" than its advocacy.

This new message from the unseen and the eternal contains much which, without destroying our old creeds, must at least modify and clarify them, and no one can do this work better than those who search for the necessary formulae with a reverence for the old as well as with a mind that is open to the new. People, especially earnest and educated people, have long been drifting away from orthodoxy because, as presented to them, it offended their whole sense of justice and morality. It had become a perfect nightmare of unreason. But now there come these voices from the beyond explaining away some of the grosser misunderstandings, and shearing through forms and ceremonies right down to the essential spiritual roots of the matter which have been so covered over that their meaning and even their existence have been forgotten. We understand that these spirits of the beyond can no more define Deity than a man standing one rung up a ladder can explain the sun to a man who stands upon the ground. But one rung up the ladder gives a broader view, and when we have learned all that can be seen from there, it is possible that yet another rung may be attained. We have enough in the new revelation to carry us on for some centuries before we exhaust it, and it will mark the strongest upward leave since the days of the greatest spirit who has ever descended upon earth.

It is this religious side which attracts me. It is human and practical, and must weave itself deeply into our daily lives. As to the evidential and phenomenal side upon which the validity of the messages rests, it has been so thoroughly proved that it seems to be a mere waste of time to continue this line of work. No amount of negative results, or of fraudulent mediums (surely the meanest and wickedest form of fraud in the world) can ever affect the positive results obtained by such a cloud of witnesses. If the definite testimony of Crookes, Wallace, Lodge, Barrett, Myers, William James, Charles Richet, Lombroso, Gurney, Hodgson, Stead and so many more will not carry conviction, what additional evidence is likely to do so? Are greater names needed, or more of them, or what? Psychical Research has, in my opinion, done its work, and the time has come to garner the harvest which for so many years it has been most patiently sowing. That harvest is essentially a religious one, reconciling reason and religion, which have been divorced so long, and yet are so essential to each other.

DR. CRAWFORD'S EXPERIMENTS.

THE "CANTILEVER" AND DIRECT ACTION.

BY THE REV. CHARLES L. TWEEDALE, VICAR OF WESTON.

The experiments of Dr. Crawford are of deep interest, and form a very useful series of great value as evidence of the reality of the forces involved. The elaboration of the "cantilever" theory has had the effect, however, of directing attention mainly to the *mechanical* side, and it would be a matter greatly to be regretted if this merely mechanical idea became chiefly associated with Dr. Crawford's experiments. In psychic matters we are not dealing merely with purely mechanical forces capable of reduction to formulae, and of being expressed by an equation, as when we calculate an orbit or determine the stress in an iron bridge, but we are dealing with living personalities occupying bodies of a much more ethereal nature than the material human body, but still capable of acting, directly and indirectly, upon matter as we know it.

There are, broadly speaking, two ways in which we, as human beings on the material plane, apply force to surrounding objects. 1. The direct method, by the actual contact of our bodies with the object, which is the general one employed; 2. The indirect method, by the employment of some intermediate agency to convey the power connected with our own personality. I think it will be found by a careful examination of the voluminous records of psychic phenomena that these two methods hold good on the spirit plane among the "discarnate," as with us. We must not forget that there is a spiritual or spirit body as well as a natural body. This spirit body, though of a very rarefied nature, still has substance and is still material in the sense that it is composed of rarefied matter.

If I wish to move a table I can either lay hold of it with my hands and push or pull it (the direct method) or I can push it away with a stick or pull it to me with a cord (the indirect method). I have had full proof from phenomena occurring in my own house that both these methods are employed by the spirit people, and that the operations and actions in spirit life are just as real and natural as those in this life of the grosser material body. I have heard many theories advanced to the effect that spirits cannot see the scenes of earth save through the medium's eyes, cannot hear sounds save through the medium's ears, cannot enter into any relations with matter save through the medium's body.

Such theories I believe to be absolutely false, not only as the result of my own experience and acquaintance with the literature of the subject, but also from what spirits have told me. We must not forget that the spirit body is also material—rarefied indeed, but material.

Of the two methods of moving gross material objects mentioned above, the indirect method is evidently that associated with the phenomena of telekinesis, whereby objects are moved by forces exerted through, or abstracted from, the medium's body—often, but not always, associated with his or her own personality and sensations in greater or less degree. This indirect method evidently includes the "cantilever" method referred to especially in Dr. Crawford's investigations. This indirect method, however, is only one method, and that the more mechanical, and we must guard against pushing it too far, or its over-elaboration, otherwise we are in danger of losing sight of spirit personality in mere mechanism. Dr. Crawford happily has formed the conclusion that spirit operators are behind the phenomena, but it would be a matter of regret if a purely mechanical theory became chiefly associated with his experiments. A full consideration of the whole field of psychic phenomena, especially that of materialisation, shows that the direct method is often used by spirit people. In my own house spirits have been seen to pick up articles, carry them some distance, and then put them down; also many objects have been thrown by them and taken up and used. Scores of times have heavy articles of furniture been moved in several of the upper rooms when the medium and all the persons in the house were in the basement. This has sometimes happened when the medium was out of the house and many miles away. Obviously no cantilever could account for these things. Some time ago I was told by a clairvoyant who has seen the wonderful phenomena at the Goligher circle that the spirit people could be clairvoyantly seen to lift the table on occasions. This statement is certainly in accordance with many previous observations of psychic phenomena made by reputable witnesses, and would seem to indicate that telekinetic methods are not the only ones employed by the spirit operators.

SCIENTISTS ARRIVE AT THE BORDERS
OF THE INFINITE.

BY "EWING."

Some scientific objectors to life after death have claimed that the dissolution of the nerve cells and atoms, when death comes, necessarily terminates the soul life, which they allege is only the inner aspect or mind side of the atoms. In a word, the contention was that there is no soul body and no place for it. In 1914 I had pleasure in sending to *LIGHT* a *résumé* of an article in "Harper's Magazine," in which Mr. James Thompson Babby, Ph.D., called attention to the discontinuity of matter and the well-established gaps between the atoms in living tissues, showing that even while a man lives and breathes he is already in dissolution and yet lives on. To quote and condense:—

The interspaces between atoms are so preponderant that out of the cubic contents of a brain only a few hundredths consist of material particles. On the theory of materialistic monism (that the consciousness is an aggregate of the mind sides of these isolated atoms) how is it possible for the thousands of speechless atoms in a brain (so widely separated and destitute of telephones or other mechanism of mental communication) to be able to unite thought with thought?

I reply that on well-established scientific grounds every well-informed thinker must be a dualist. He can vindicate monism only in interpreting the atoms as derived forms of something immaterial. Every modern physicist knows that in the human body there is something more subtle than matter; and without this "something more" he could not see, nor feel heat or pressure, nor be aware of an electric current. There is something in every human being that occupies far more space than all its corporeal particles, something which forms a continuous substance, imponderable, invisible, active, and in its chief qualities quite opposite to matter, and which, therefore, is peculiarly fitted to serve as the seat of continued life.

What is this? Is not the description just given almost a definition of that inter-atomic ether whose existence every physicist, astronomer and electrician acknowledges? It has been discovered that the supposed solid and indivisible atoms are neither wholly nor primarily material. They are discontinuous clusters, chiefly composed of swarms of revolving components called electrons, no nearer together (to quote Sir Oliver Lodge) than "a thousand grains of sand scattered about a church." Of the cubic contents of a human form ninety-nine parts out of a hundred are occupied by etheric or immaterial substance accompanied at considerable intervals by the atomic dots that supply the illusion of solidity."

The writer refers to the "spiritual imponderable substratum" as "mentiferous ether," and adds:—

This supposition relieves the conception of the human spirit from the familiar objection that it is an unsubstantial entity. It introduces an element which by its diffusion through the organism puts the soul into relation with all the material parts. It relieves the opponent of materialism from supposing a miraculous origin for the soul by a divine creation out of non-reality. For this mentiferous ether organism, which is the immaterial substratum of the soul, may reasonably be inferred to be a normal specialisation of the cosmic ether-ocean that fills astronomic space, and which is the ultimate source of mundane energy, forming, indeed, what may be called the body of the universal spirit.

The writer proceeds to refer to the "soul body" as a "non-atomic substance, an active, coherent, continuous and constructive energy not liable to be destroyed or rendered powerless by the decomposition of the material body. When the earthly soul comes to the body this psychic etheric organism may take itself to some more favourable environment . . ."

And thus scientists are at last finding the spiritual body. My object in reproducing the substance of the article of 14 is to show how the vision of the physicists is gradually dawning, for, having as above discovered the spiritual body, they are now locating its habitat. I condense the following in an article in the number of the "Literary Digest" (New York) for June 9th, 1917, which quotes from the address of R. D. Carmichael, printed in "Science" (New York) 18th:—

"Until recently it was customary to assume that Nature is actually continuous in her manifestations. As long as we used on that hypothesis the infinitesimal calculus is the

natural tool to be employed in the investigation of phenomena. But in the early years of the present century the world of scientific thought has been unexpectedly confronted with a new situation of a rather astonishing sort. Our unquestioning assumption of the continuity of Nature appears now not to have been well founded. . . . If certain apparent discontinuities in Nature turn out to be real, and it now looks as if they must, then the differential equation will probably lose its place as the most important tool of applied mathematics. . . . To some natural scientists it has seemed like the loss of our moorings. . . . But we might as well make up our minds to the situation. It seems almost certain that even electricity is done up in pellets to which we have given the name of electrons. That heat also comes in *quanta* seems probable. In fact it is not unlikely that we are on the verge of interpreting everything in Nature as essentially discontinuous."

A few years ago such a paragraph as the foregoing would have been thought a piece of nonsense; now the author is more likely to be charged with repeating something already heard to the point of weariness.

Professor Carmichael goes on to say: "We shall set about the task of finding means of studying phenomena more exactly in consonance with the new underlying ideas. You will probably ask in what direction we shall turn now to find the requisite mathematical tools and when we can expect to have them ready. It may be answered that the mathematicians were beforehand with a partially developed tool which will probably serve the purpose."

The Professor refers to a new aspect of mathematics which he terms "difference equations," "no exposition of which exists in the literature, as throwing light on the investigation of discrete phenomena" and "having to do with a more fundamental and far-reaching use of mathematics than any conception yet made. . . . If there is a hypothetical substructure of the Universe uniform under all the diverse phenomena it would appear there must be some means of ascertaining what it is and of giving it a mathematical expression and body."

At last the scientists have arrived at the borders of the infinite and are knocking at the outer gates. Having discovered the spiritual body, they are now uncovering its environment.

It was the writer's privilege to be one of a large audience at the University of California that heard Professor Milliken, of the University of Chicago, distinguished as being the first physicist to isolate and measure an electron, tell how he did it. He gave photographs of the elaborate instruments and described the wonderful process in detail, even giving the equations so that mathematicians could check the work. He said the results were so definite that "even the wayfarer might know," and declared the Chicago physicists had not only firmly established the discontinuity of matter, but added that even electricity was granular.

Religion has long contended for a spiritual body and a spiritual world, and in finding that the physical body is discontinuous and there must be an etheric form underneath to shape and relate the disconnected atoms through which it is functioning, and that matter is likewise discontinuous, also calling for a "substructure of the universe under all the diverse phenomena," it has remained for the physicists at last to give religious faiths the terms of substance.

San Francisco.

MR. DAVID WILSON'S INVENTION.

Mr. David Wilson, being on a visit to London, has called at this office. He informs us that he has received his discharge from the army, and is now free to continue his experiments in the direction of what we are given on excellent authority to understand are likely to be tremendously important discoveries along the line of the supraphysical forces. Mr. Wilson is not confining himself solely to these activities, however, but is engaged in literary and dramatic work. He promises to communicate to us for publication in *LIGHT* any fresh developments in his various inventions which he may have to report.

At the recent Council meeting for the election of officers of the London Spiritualist Alliance, the following were re-elected honorary members: Madame E. D'Espérance, Miss Lillian Whiting and Dr. J. M. Peebles.

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THE ETERNAL COMEDY.

There is probably no subject before the world to-day in which the eternal comedy of life is so manifest as this subject of Spiritualism, Psychical Research, Human Survival of Death—call it what you will. It is the most important of all questions, and consequently (until quite lately) it was the object of popular derision and of scientific contempt. Squabbling sects ceased for a time their occupation of throwing mud at each other for the more congenial pastime of pelting its followers. People who were disturbed about the matter ran for the doctor, called in the clergyman, or shouted for the police. The Press, dutifully fulfilling its mission of recording only that which (it imagines) the public is willing to hear, looked up at intervals, said "Spooks!" in a contemptuous voice—and returned to its regular pursuits. The pious members of the community wrote and spoke and sang of souls triumphant over death, of angels and ministering spirits, of the communion of saints; and when assured that all these things were absolutely and actually true, were inexpressibly shocked. The atheist and the materialist harangued derisively concerning the "new superstition," and, finding themselves supported by the applause of the pious, laughed sardonically. It was really an excellent joke that their old opponents should so unsuspectingly assist them in the work on which they were engaged, because that work boded no good to the old opponents! Now and again, however, it happened that some of the religious-minded, seeing a little further than the rest, became aware that there was a substantial reality behind the "new superstition," and not knowing exactly what else to do began to shout "Devils!" as lustily as they could, whereupon the materialists were moved to greater mirth than ever. It was clear that their old enemies of the religious world were even bigger fools than at first seemed possible. Just as materialism had duped them into assisting it in destroying the foundations of their own Church, out fly some of them to proclaim that in this mass of psychic "jugglery and nonsense" they could discern the cloven hoof of Beelzebub. If ever the materialist might have felt justified in setting up as a first-class Cynic it was then. For amid the mirth inspired by the spectacle of theology, after scouting the preposterous idea of spirits, seizing again on its still more preposterous "Devil," it must have seemed to the materialist that his work of establishing reason, order and sanity on earth was likely to be a very long job.

But the philosophical Spiritualist maintained his composure. He saw a little more clearly than both his

opponents, and knew that he would eventually arrive at a point when both would have to join him or be left hopelessly behind.

The idea behind our movement has grown and is growing apace. The starved waif of former years is becoming a lusty youth; Oliver Twist, indeed, seems to be nearing the close of his earlier misfortunes. He is out of the workhouse now, and has survived the attempt to keep him on a low diet of gruel; Mrs. Mann (who may stand for the general public) has failed to kill him by a course of cruelty and neglect, and he has had that spirited combat with Noah Claypole (who may represent, and very appropriately, the materialist). He is breaking away from his enforced association with the Artful Dodger, Fagin, Mr. Charley Bates, Bill Sykes and the rest of that picturesque company who so ardently desired to use him as a tool in their trade of plunder. But Monks is still in the background concealing dark schemes for his undoing. He has still to beware of that sinister figure, whose schemes have included the device of trying to get him ruined in bad company, bribing Mr. Bumble in order to destroy the evidences of his legitimacy, and other machinations. Dickens' story fits in very aptly with some of the circumstances of the career of our young Science; we could almost make a parable of it, and when we say that Monks still lurks in the background, those who know the story of Oliver Twist and the story of Spiritualism will have no difficulty in seizing the allusion.

Both stories are comedies, for a comedy is that representation of life in which the hero conquers his fate instead of being conquered by it. This implies a prophecy in the story which is still unfinished, but we have no hesitation in venturing on prophecy in this matter. And as Truth evades all attempts to extinguish or subdue it, the whole career of Mankind may be called a Comedy, a Divine Comedy in which all the tragedies are finally swallowed up.

STATIONARY WILL-O'-THE-WISPS.

Mr. T. Alfred Kennion, of The Maples, Hoddesdon, Herts, writes:—

I am investigating the cause of this hitherto unexplained phenomenon, and would be glad to get into communication with any of your readers who may have seen such a light, or who may know of others who have seen it.

As a guide, I would say that the following are some of the points on which I would like information:—

1. Location and description of spot where light was seen.
2. Approximate date and brief account of the circumstances under which it was seen.
3. What information there is as to its having been seen by yourself or others on other occasions.
4. What local traditions are there regarding the spot?—especially as regards "hauntings" or psychic phenomena.
5. Height, extension, colour, and duration of light.
6. Any other details that might be interesting or useful for the purpose indicated.

THE MEREST DOT WITHIN A DOT.

Most of us are inclined to regard this world as a pretty big place, but a scientist and astronomer on the other side of the Atlantic, Mr. John Brashear, tells us in an article in "The American Magazine" that if a cube 1-7,000th of an inch in diameter were tossed into Lake Erie (the area of which is 10,000 square miles) it would occupy the same relative space in that great inland sea that our earth occupies in a universe terminating at the nearest star, Alpha Centauri, and extending a similar distance from our sun in all directions. Such a universe, he states, contains fifteen thousand six hundred and twenty-five undecillion miles (the figures would be expressed by 15,625 followed by thirty-six ciphers!), but it is only an infinitesimal dot in the actual universe.

SPIRITUALISM AND ITS CRITICS.

AN OUTSIDER'S VIEW.

By ELLIS G. ROBERTS, M.A. (Oxon) (formerly Scholar of Jesus College).

"I'll use you for my mirth, yea, for my laughter,
When you are waspish."
—"Julius Caesar," Act IV., Scene III.

I am not a Spiritualist, though the earnest missionary endeavours of the "Daily Mail" almost persuaded me to seek admission into the brotherhood. Lack of opportunity has prevented me from investigating the phenomena of the séance room, and, as a matter of fact, I am not very anxious to do so. On the other hand, I have had much personal experience of spontaneous phenomena, and I have read with considerable care the works of Myers, Crookes, Wallace, Lodge, Tweeddale, Hyslop, Funk, Miss Bates, Crawford, and a good many other writers. I am not a scientist, but as a logician I was considered by D. G. Ritchie and William Wallace to be among the best men of my year at Oxford, and the study of evidence has always been a hobby of mine.

The result of the reading I have mentioned has been to create in me the belief that the Spiritualists had made out a very good case indeed. The evidence seems well attested, the inductions appear to be cautiously made—very cautiously indeed in many instances. Still I should much like to see a dispassionate statement of the arguments on the other side. No such statement has appeared, and I can only say that if it is not forthcoming the case must go by default.

It is the outrageous unfairness, to say nothing of the brutality, of recent attacks upon Sir Oliver Lodge that calls forth this letter from me. They violate the very first rules of equity. And I confess that I am exasperated by the sheer idiocy of the controversialists. The experience of a stormy life has made me somewhat weary of the hectoring of the incompetent, and, like Rider Haggard's negro, I "suffer fools badly."

One of the very first rules of justice is that in an inquiry no material evidence should be suppressed. The mob of anti-Spiritualists are doing their utmost to divert the attention of their readers from the material fact of the case. With one heart and one mind they concentrate their stink-pots, which, though not very deadly, are offensive to a degree, upon Sir Oliver Lodge, as though Spiritualism stood or fell on his merits alone. Of course, it suits them to do so. But the flagrant dishonesty of their method must be unsparingly exposed. The material fact is the great mass of evidence of which Sir Oliver's is but a part, and, indeed, but a very small part. This mass of recorded phenomena is by this time enormous. Add to this that the Spiritistic hypothesis not only gives a fairly satisfactory explanation of these, but also affords at any rate glimpses of coherence between them and phenomena of a spontaneous nature which have occurred in our own day, and with similar occurrences recorded in histories which must be regarded as, on the whole, reliable. Taking these considerations together, it is clear that the case for the main tenets of Spiritualism is immensely strong.

This great material fact is universally suppressed by critics of the "Enquirer" type, and it is the one which must be constantly kept before the eyes of the unprejudiced. I take it that no logician would be convinced by the evidence of Sir Oliver alone, or that of any solitary individual who might be named. It is quite a different matter when it fits into its place with other material afforded by all sorts and conditions of men and women, from world-famous naturalists to obscure mechanics.

"Enquirer," of course, and his allies of the "Daily Mail" are mere boobies, and it is as difficult to find logic in their letters as it would be to find the coherence of sentences in Ollendorff. But there are more ambitious assailants of the great British physicist. I have before me in a review by the "Weekly Dispatch" certain extracts from a book by Dr. C. A. Mercier, described as a "mental expert" and stated to be a lecturer on Insanity at London Medical Schools. The title of the work is "Spiritualism and Sir Oliver Lodge." I have hinted at the enormous field of phenomena with which Spiritualism is concerned. Let us note how readily this gentleman deals with

them on the strength of a few supposed analogies from the lunatic asylum. Patients hear messages from spirits—of course these messages cannot be genuine. Spiritualists hear messages from spirits—equally of course the messages are not genuine. Conclusion: Spiritualists are insane.

Of course the doctor does not put his theories into this clear-cut form. These critics never do. They imply and insinuate, but they will not state a case. These are prudent tactics, for any case I have seen implied by them could be pounded to pieces by the heavy artillery available on the opposite side. But so far as I can make out, this is, at any rate, a partial representation of what he means. If this is not his meaning, why drag in the reference to insanity?

The argument is faulty—to use the logical term, the middle is not distributed. And as a matter of fact, an up-to-date alienist might be quite prepared to argue that some people confined as insane are really clairaudient. Miss Katharine Bates could enlighten the doctor on this point.

Our critic, it would seem, does not deal in statements. He asks questions. It is a very common procedure among the advocates of bad causes, for there is no easier method of slipping in a *petitio principii*. Two or three insinuations may be made in quite a short question, such as the following: "What reliance can be placed upon a man who can write and publish such statements as," &c. Then the writer quotes certain passages from "Raymond" which describe the alleged action of a table in the drawing-room at Mariemont.

This is clearly tantamount to a statement that Sir Oliver's testimony is unreliable. The doctor allows that Sir Oliver is not dishonest. It therefore follows that the story is true, or else that the narrator is deluded. If deluded, he is either a lunatic or a fool of the very first water. No one else could be so deluded at the end of twenty-four years' experience of such matters. Will the doctor commit himself to some definite statement instead of proceeding by insinuation? Meanwhile, I shall throw some light on the intellectual capacity of the critic himself.

When conducting examinations at a great university centre in India, I used with much unction to give out a solemn notice before distributing the papers, "Will gentlemen kindly read the questions before answering them?" And I long at times to be able to apply "something humorous but lingering" to the people who criticise what they have never taken the trouble to understand.

The whole history of these strange happenings is contained in four pages of "Raymond," 221-224—plain, straightforward English, and good print—yet the doctor has misrepresented it. He has not noticed the description at the beginning of a narrative, and, quite unpardonably, made no reference to the note at the end. He has therefore suppressed the material fact of the case. Anyone would suppose that it is Sir Oliver himself who attests the record, and as his evidence is already "suspect" to the opponents of Spiritualism, it would be to them of very little value indeed. The material fact is that the record is not attested by Sir Oliver at all, but by Lady Lodge, who declares that it took place in the presence of herself and eight other persons, nine witnesses in all. The distinction is, of course, most important, and the failure to observe it marks the critic as a singularly bad judge of evidence. He is not fit to sit on a coroner's jury. A man who claims to be competent to override on his own authority the conclusion reached in a very intricate field of investigation by a scientist of world-wide fame after the labours of nearly twenty-five years should certainly be able to read correctly four pages of simple English, and draw accurate inferences from what he reads.

It is worth carrying on the matter a little further. The incident is as well attested as anything can be. There are nine witnesses whose evidence at an ordinary trial would be considered conclusive. How is the doctor to break down their testimony? Criticising dullards is dull work, so I relieve my mind by suggesting to him that he should try to establish an "alley-bi," as recommended by Tony Weller. Really, if he is determined to prove that the incident never took place, I see nothing else for him to do. Of course he will declare that it

was impossible, but that is simply begging the question. Why did it not happen? Because it is impossible. Why impossible? Because such things do not happen. There is the good old *circulus in probando*. But it will not do. Such things *do* happen. There are plenty of incidents of the kind recorded in the textbooks of Spiritualism. But I need not appeal to them at all. I have first-hand evidence of a case much more striking than anything recorded in "Raymond," and its value from an evidential point of view is much higher. I say "much higher" because there was no contact of any kind and the motions of the table—a heavy one—were more obviously independent. Further, it took place, not in the midst of what, for want of a happier expression I must call a "friendly circle," but in the presence of three witnesses, two of whom were bitterly hostile, and a third a clergyman summoned to exorcise the spirit. He is my informant—an intimate friend—a man of the highest integrity, strong in his opposition to Spiritualistic practices, equally strong in his conviction that the manifestations were genuine. I have also investigated another case, not so striking but no less well authenticated.

The doctor's natural unwillingness to read what he criticises has landed him into a perfectly lovely position as a target for the scornful. "Professional conjurers," says the wise man, "are the most competent to deal with Spiritualistic phenomena." With *physical* phenomena possibly they are, though I should have thought a highly-trained engineer equally capable. But the doctor is supposed to be criticising Sir Oliver Lodge, not Dr. Crawford or Mr. Carrington, and what has Sir Oliver to do with physical phenomena? Nothing at all, so far as his two great books are concerned: see the statement at the top of p. 218 of "Raymond." In these volumes he is dealing almost exclusively with very intricate mental phenomena. Imagine an unfortunate professor of *legerdemain* called in to aid in the war against the occult, and set down to study the facts in the case of the "Faunus Episode" in "Raymond" or "The Ear of Dionysus" as recorded by Mr. Gerald Balfour. A conjurer! Why not a contortionist at once? Really for a perfect figure of fun in the intellectual field commend me to a "mental expert" turned critic.

Dr. Mercier has not, however, even yet reached his limit. Mark Twain relates how on one occasion he (the humorist, not the physician) was described by a candid friend as "the very last possibility in the way of an ass." The judgment was premature: "there are others." And it must be one of the others who is responsible for the following queries:—

1. "Does he (O. L.) believe in witchcraft and in the confessions, all much to the same purpose, all cross-correspondences made by innumerable witches in different centuries and in different countries?"

2. "If he does not, on what ground does he believe in the utterances of mediums? In what respect is the testimony of a medium more credible and more entitled to credence than that of a witch?"

Really I must be charitable enough to suppose that there is some misquotation here. Surely even a "mental expert" should have a little respect for the laws of language even if he dispenses with the laws of thought. But the meaning is not entirely obscure, and your readers will readily observe that the writer begs the whole question of witchcraft and Spiritualism. I shall not dwell upon that point. What I wish to note is the extraordinary manner in which he expects a scientific man to deal with two subjects, any one branch of which might form a separate study for a man of supreme ability and ample leisure.

For "different centuries" read "different millenniums": for "different countries" read "all known countries," and we shall have some faint idea of the magnitude of the field to be traversed. The phenomena are bewildering and elusive, and, according to the doctor himself, they are innumerable. Yet Dr. Mercier commends this unbounded field of research to Sir Oliver in the tone of a head-master assigning a holiday task to a careless school-boy: he is to look up the subject in the vacation and have a comprehensive analysis ready by the beginning of term. After exhausting the problems of witchcraft he is to prepare some brief but conclusive explanation of Spiritualism.

Then he is to "combine his information" and submit the result to his teacher for correction. Dr. Mercier, whose intellect is unclouded by knowledge, and untrammelled by the laws of thought, will then pronounce judgment on Sir Oliver Lodge.

It is pleasing to note that on one point Dr. Mercier is in accord with Mr. J. Arthur Hill. Both, so it seems, agree that "it is curious how apparently unscientific is an educated man, even in our modern times, when he goes outside his own particular province."

As coming from the critic, this dictum has in it a decidedly humorous flavour. He has himself illustrated the point in a perfectly satisfactory manner, and I am thoroughly convinced of its accuracy. If, however, it is presented as a statement of a general law, I would again borrow a phrase from Sherlock Holmes and reply, "There are others." But before enlarging on the doctrine itself may I question its relevancy?

I believe I am correct in stating that Sir Oliver Lodge has devoted to the study of Spiritualism the greater part of his leisure for nearly twenty-five years. If so, then I should imagine that in formulating an opinion on psychic matters he is just as much within his province as certain critics are outside it. Further, that as Principal of a University he has acquired considerable knowledge of human nature. This is by no means an unimportant factor when the veracity of witnesses is involved.

As to the dictum itself—well—"there are others." It is by no means universally true. It was an organist, not a professional astronomer, who discovered Uranus and enlarged man's conceptions of the starry heavens. It was a barrister who shared with Dollond the invention of the achromatic telescope, and solved a problem which had baffled Newton. A curate first observed a transit of Venus, and in quite recent times some of the ablest votaries of the telescope have been country clergymen. An accountant was the most indefatigable and most successful discoverer of meteoric streams. The pages of the "English Mechanic" or the Journal of the "British Astronomical Association" to the present day reveal how men engaged in the profession by which they earn their bread, can yet contribute no small share to the advancement of one of the sublimest departments of knowledge. Your readers would recognise among them the Rev. Charles L. Tweedale.

Psychical Research is the youngest, as Astronomy is the oldest, of the sciences, yet it may already show among its votaries men as gifted and as devoted as the noblest lover of planet or of star. Amid the infinitely elusive and perplexing phenomena of the occult, the observations of Myers and Lodge have been as patient as those of Tycho, Herschell, or Schwabe: their inductions as cautious as those of Kepler or Copernicus: their sphere, as it is more difficult, so it is grander than that of Newton or Laplace: their telescope, imperfect though it still may be with its chromatism and its aberrations, has brought at any rate appreciably nearer to our ken glorious worlds hitherto barely glimpsed by the tear-dimmed eye of faith: they have made more real, were it but for a few kindred souls, the misty vision of the King in His beauty: they have revived in many a mourner, desolate and forlorn, the once almost fainting hope that their loved ones are safe in a land which is, after all, not so very far off: great ones themselves of intellect, mighty men of heart, they have lavished on the simple and the discouraged the toil of their brain, and the travail of their soul: men and women sick of the shams of a sordid sphere will welcome their offerings with deep-felt sober joy: it is the swine that turn and rend the bringer of goodly pearls.

I DARE not call myself a mystic, but I dare to creep towards a truth that was old before the morning stars shouted for joy, and if mysticism be an endeavour to find God at first hand, independently of all theological and philosophical claims, then the humblest may grope for the light trailed by the pure in heart.—C. LEWIS HIND.

ASTROLOGY.—Mr. D. W. Erskine, of Sandy Cross, Heathfield, Sussex, writes: "Perhaps it may interest those unfamiliar with this subject to learn what Professor Huxley wrote of it, viz., 'So I think astrology is a science in so far as it professes to reason logically from principles established by just inductive methods.'"

SPIRITUALISM ON TYNESIDE.

Spiritualism has attained a vigorous growth in South Shields, where there are three active societies to help inquirers and to disseminate the elevating truths of the "New Dispensation." On a recent Sunday two of the ablest apostles of the cause in the North—Messrs. W. H. Robinson and J. Rutherford—visited the town, the former speaking at the Fowler-street centre and the latter in the upper room, Cambridge-street. At the Cambridge-street meeting the chair was occupied by the president of the society, Mr. Graham. Mr. Rutherford dealt at considerable length with the subject of Health, and the art of healing by magnetism and natural agencies, and his practical lesson was appreciated by a large and intelligent company. Health, he said, was of immense significance. The "internal heaven" of those who had wilfully and persistently broken the health laws was, as they might imagine, not rich in beauty or splendour. If, therefore, there was a meagre heaven within the soul, there would certainly be no fine vision of beauty without. The Supreme Harmony doubtless found spirits of this type somewhat unsusceptible to His divine rays. It was not enough, Mr. Rutherford believed, that the idea of immortality was merely accepted by the intellect; it must be felt in the deeper or religious nature. Our duty, consequently, was to instruct the people on the bearing of the quality of this life upon the status of the soul hereafter. Modern physiology taught that artificial or alcoholic stimulants caused early shrinking of the brain and nerves as age crept on, while healthy people who abstained from intoxicants remained fit and mentally clear to a very advanced period in life. It was a colossal error to be so hypnotised by the details of a trade or profession as to neglect the harmonious development of the brain as a whole. We must broaden our mental horizon, and by cultivating many intellectual interests, and especially hygiene, open new roads to the spirit.

SEANCE NOTES.

"Pax," a lady whose *nom de plume* will be known to many readers, sends us the following notes of a séance:—

During May two lady friends and I had a sitting of most extraordinary interest in a room in an hotel under quite different conditions, also neither of the two ladies had ever sat with a professional medium before. Mrs. X., the medium, after giving in her normal waking state some excellent clairvoyant descriptions, said that a man behind her wished to speak. She then went into a deep trance. All three of us were really anxious to hear about a missing officer, the husband of one, a Mrs. R., but of this Mrs. X. was quite unaware, never having heard of the lady, nor of her family, even when the sitting was arranged. When entranced, Mrs. X. kept moving her right hand over Mrs. R.'s left one, but could not speak, only groaning, and her features became masculine in their outlines. I then asked the spirit if he would nod at the right letters of the alphabet, if I spoke them aloud in order to find out his identity. To this he consented by a nod, and then remained still until I got to the letters "R" and then "E," neither of which are those in the missing officer's names. After finding that the spirit's name was "Robert," I put my hand on the medium's head, intending thereby to ease his suffering, when suddenly, in a gruff man's voice, we heard the words, loud and clear, "Help the Major! Save the Major!"

I must here remark that we had been talking of the officer by his shortened Christian name, and that Mrs. X. had never even heard that there was an officer in question. After some questioning, the voice proceeded to tell us that Major R. was "in the open," not in a prison (he was "missing" opposite the Turks), and coughed badly. Mrs. R. recognised the cough as one induced in her husband by too much smoking. "R. E." told us he had been the officer's groom (the "pawing" movement being apparently intended to suggest a horse). He also said that he and others were "all round the Major," but that he must be helped quickly. After asking for our prayers for himself, which I openly uttered, the medium's face grew calm and peaceful, and soon her "control" came in "R. E.'s" place and gave some excellent descriptions of deceased relatives of my two friends. These were all the more remarkable as one of the latter refused to recognise the identity of a communicating intelligence until the spirit was reported to bring her roses. That convinced her, as her sister's name was Rose.

MADAME D'ESPERANCE.

Mme. D'Espérance is a lady whose work in this country ceased many years ago, and her name will probably only be familiar to the older generation, although her books, "Shadow-Land" and "Northern Lights," are favourably known to many readers. Those who knew her in earlier days will recall her to memory as a woman of highly-developed character—a fragrant personality, with rare gifts of sympathy and perception. She was little more than a girl when her powers as a physical and materialising medium in Newcastle (more than forty years ago) created so deep an interest and drew around her a large body of friends. We remember in the early 'eighties attending a meeting in London addressed by Mr. Joseph Cowen, M.P., the Hon. Percy Wyndham, Alderman Barkas, and the Rev. John Page Hopps, at which the results of her mediumship were brought under the attention of a not too discriminating public. Some years before the war she went to reside in Germany, and at the outbreak of hostilities found herself virtually a prisoner, notwithstanding the good offices of some highly-placed friends. Recently, as already mentioned in LIGHT, she was grudgingly allowed to depart, after much barbarous usage, and took refuge with friends in Denmark. The following extracts from a letter just received from her (it is dated the 7th ult.) will be of interest to many to whom her name is known:—

It has been arranged that I shall stay in Denmark for a while (till Christmas, at least). I had intended going to Sweden . . . but I have decided to stay here [for the time]. Just before the war I had begun to gather materials from old MSS. and already printed accounts to form another volume ("Shadow-Land" II.), but all these have been confiscated and presumably destroyed, as other writings have been. It amused me once in prison when I was ordered to read the reports of séances written by Alderman Barkas in 1875-6 in his (even then) old-fashioned shorthand. I said I could not, but nobody believed me. They had experts at work, but how far they succeeded in deciphering them I never heard. I like to think of the work they must have had, reading all those automatic writings, collected during twenty-five or thirty years. They were astonished, I fancy, as well as disappointed that there was nothing to prove me to be a spy, to be found in the couple of hundredweights of scribbled paper they had seized. It was really funny to see those old books of séance reports spread out, and the stern, puzzled faces poring over them. And Alderman Barkas's shorthand seemed too much for even German brains. Ill and unhappy as I was it made me laugh. They had seven weeks of this investigation, and I would willingly have borne it longer for the sake of prolonging an investigation that could only have resulted in making Spiritualists of some of them. . . . My kindest love to you, dear friends, and to all who remember me.

"IN SUMMER DAYS" AND BUSINESS.

Referring to the article "In Summer Days" (p. 226), Mr. F. C. Constable, M.A., writes:—

Emerson says that good work is its own reward. But business is not good work, it is but the accumulation of money; and money has no value: it is but a measure of value. Nine business men out of ten are adding nothing to value for their fellows; they are but wasting energy in adding to their personal possession of the measure of value.

Look back on the history of the world, and it will be found that this waste of energy in personal effort to accumulate the measure of value, and the attendant evils of idle luxury, have been the main cause of the decay of nations and the degradation of humanity.

In the "Review of Reviews" for July Miss F. R. Scatcherd deals with Britain's contribution to the solution of the Russian problem. That contribution might well, she thinks, take the form of an endeavour to educate Russian opinion by bringing it face to face with the realities of the war as it affects the welfare of the Russian people. Judge Henry Neil, of Chicago, describes how in 1911 he initiated the system of pensions to widowed or deserted mothers of children under fourteen to enable them to rear their offspring with due care and solicitude. For the rest we have the usual excellent digests of the opinions expressed by leading writers on the various topics of the day, reviews of the principal events of the month both in the stages of the war and the progress of the world, and a good selection of enemy and other cartoons.

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 6TH, 1887.)

Mr. Andrew Lang notes the absence of any sense of surprise in waking moments or in dreams when we seem to recognise a departed friend; "when the most surprising of all conceivable things appears to have occurred, when Death gives up the dead. . . . We are so made, or we inherit such instincts, that only by an effort do we believe in death at all." We agree with Mr. Lang that this is a fact of "deep significance." It is a law of our being; and it is because of that recognition, dumb and instinctive as it often is, of this essential law of our being that Materialism has so little permanent hold on men, and that most of us are by instinct Spiritualists. It is because we are spirits temporarily conditioned in this world and correlated with it by the possession of a physical body that men are for ever trying to escape from Materialism. There are some perverted minds, no doubt, which are enraged by any mention of spirit or soul, but they are the small exception to a broad rule. And even their objections, if closely analysed, will be found to lie chiefly against the methods by which it is sought to prove the existence of spirit, or against the claims made on their blind faith by those who arrogate to themselves the position of interpreters of revealed truth. The clap-trap which has, it must be admitted, crept into Spiritualism disgusts such minds equally with the cant that has cast its slime over theology. Spiritualism can demonstrate the great truth of man's survival after physical death. So long as it confines itself to that it is on strong ground; but many of those who have spoken and written most in its name have been betrayed into loose talk of the angel-world (of which we know next to nothing by the very nature of things) and of a proven immortality (which, again, in the nature of things we cannot demonstrate). We can picture to ourselves by the imagination and by the use of analogies what they who return can find no words to describe; and we can establish, in some cases, a presumption that the spirit in man, which has survived the great change at least once, will persist unto immortality. That is much, very much; and it is no little gain to be able to point, in support of the conclusions to which our evidence tends, to this general "absence of any surprise when Death gives up its dead," which we have on the excellent authority of Mr. Lang.

—From a leading article by "M.A.(OXON)."

THE WORLD OF CAUSES.—We are beginning to remember that spirit is the primary thing. Humanly-caused events take place first in the human mind before they are manifested on the material plane. The Forth Bridge, the first *Dreadnought*, the aeroplane, were created in the builders' minds before they took visible form in matter and could be perceived by others. And, analogically, events not humanly caused must have their source in another mind, as Berkeley and all the idealists have taught. In other words, there is a spiritual world behind the material one, and the former is the more real. The seen things are temporal; the unseen things eternal.—"Psychical Investigations," by J. ARTHUR HILL.

THE HERESY OF DUALISM.—The human mind, owing to its finite character, is compelled to think in terms of a dualism which is merely a mathematical means of conveying to the senses the unity that is at the base of all things. We imply an imaginary contrast by the intellectual juxtaposition of pairs of opposites—matter and spirit, positive and negative, false and true, light and darkness, good and evil, and so on. But in each case there is only one reality. Darkness is merely the absence of light, just as cold is the absence of heat. There is no such thing as absolute cold. There is merely a relative diminution or loss of heat. So with matter and spirit. There is no such thing as absolute matter, but there is only the greater or less degree of spiritual energy. To our human consciousness matter appears more dense in proportion as spirit is less immanent. But once we lose sight of the fact that matter is itself a negation, we render ourselves liable to fall into the same error as the nineteenth-century scientists who built their intellectual conceptions on the foundation of a symbol without a meaning—i.e., on the term "matter," from which, when they had abstracted the conception of spirit, they found by ultimate analysis that nothing remained (nothing, that is, but that energy which is an inalienable attribute of spirit).—RALPH SHIRLEY, in "The Occult Review."

COINCIDENCES.

In "Notes by the Way" a little time ago we referred to the odd coincidences with which we are continually meeting. Here is an especially odd one, or rather a whole series. A considerable time ago an ambulance official who had been serving in France joined the Alliance, and we became on friendly terms with him. Soon afterwards he was appointed to the head of the publicity department of a large Anglo-American institution. One day he remarked to us that he had opened important negotiations with a gentleman who greatly interested him. On comparing notes we found that it was no other than a scientific contributor to *LIGHT* whose articles (under another name) have attracted wide attention. The discovery that each was interested in the same thing unknown to the other was a pleasurable one to both. Recently they met for the first time, and the first mentioned gentleman (we also being present) mentioned a difficult problem which had just arisen in regard to a detail of his business. Could we or his new friend solve it? It was a question of a most unusual character, and one that in the ordinary course might have taken days of research to solve. Its importance was shown by the fact that it formed the subject of a cablegram from New York. Strangely enough, however, we recalled the fact that the question had been handled in an article in *LIGHT* some years ago, and promised on our return to the office to search for it. The search was successful, and with the answer to the question before us we happened to glance at the date of that issue, and found that it bore the same date (July 25th) as that on which, in the present year, the question arose. When we add to this that the scientist, through his visits to our office, came quite unexpectedly into touch with a member of his own family, until then unknown to him, who had also taken up our subject, the chain of coincidence might be supposed to be complete. But we doubt even now if it is. These things go on all the time and appear to ramify in all directions. Mrs. C. Vance, as a simple case, writes us that she is struck by the fact that when she was trying to recall some lines in a poem of John Masefield, she opened *LIGHT* of the 14th ult., and found on p. iii. four lines of the very poem she had in mind. Mrs. Catherine E. Lucking notes a more remarkable coincidence. She had thought of tactfully approaching a clerical friend on the subject of Spiritualism with a copy of the Rev. Arthur Chambers' "Our Self After Death," when to her astonishment the clergyman came to her bringing a copy of "Our Life After Death," by the same author, asking her whether she had ever read it. May it not be that some form of telepathy is occasionally at the bottom of these strange occurrences?

THE address "Is Spiritualism of the Devil?" delivered before the London Spiritualist Alliance on the 22nd of March last at the Suffolk-street Salon by the Rev. F. Fielding-Ould, M.A., has now been issued by the Spiritualists' National Union, Ltd., in pamphlet form, with an introduction by Sir Arthur Conan Doyle, and can be obtained from the Union, or at this Office, for 2d., or post free 2½d.

THE ERROR OF EXTERNALISM.—The merely external series of criticisms which form the modern culmination of the school of philosophy heralded by Voltaire and Paine are useless as concerns penetration into the original and far-off life of any religion. They resemble the eye which sees flaws in the telescope, and forgets the stars beyond. There is a hidden soul in every religious system, however perverted, or however corrupted; and the connection of these and their revelation to the world would unite men of every race in love and harmony. The mere iconoclast is always a bigot. The true seer is a liberator. He will inspire his fellows best and most powerfully by pointing to the forgotten spirit of their creeds. Externalism, whether it exists in science or religion, is death. It parts two who are an eternal one. Knowledge is powerless without wisdom. Wisdom is powerless without love. Man is non-creative without woman. The exterior studies of a universe of planets are worthless compared with the science of the interior life and capacities of one spiritualised human being. To know man in his perfection is to recognise how to build the world's temple. To apprehend the Christ is to "draw all men unto Him" and to lead them in the pathway of that immortal life which is eternal.—"The Prophet of Nazareth," by "ELIZABETHA"

Light:

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A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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CONTENTS.

Notes by the Way.....	249	Letters, Lines and Links.....	253
Experiences of the Dying.....	250	The Mediumship of Mrs. Susanna Harris.....	254
Constructive Spiritualism.....	250	Dreams and Psychometry.....	254
A Generation Ago.....	251	A Disavowal.....	255
The Ministry of Angels.....	251	A Letter and a Message.....	255
A Text from Dickens.....	252	Joanna Southcott's Sealed Box.....	256
The Reichenbach Receiver.....	252	Heaven.....	256
Some Recent Evidence.....	253		

NOTES BY THE WAY.

Twice during the past six years we have made reference in *LIGHT* to the fact that Robert Louis Stevenson was at one time secretary to a society of Spiritualists in Edinburgh, and on each occasion the statement was challenged by Scottish friends, one of whom informed us that he had not been able by inquiry to substantiate the statement. The following extract from a letter we have received lately from Dr. Gavin B. Clark, formerly M.P. for Caithness-shire, should set the matter at rest. Dr. Clark writes:—

It is quite true that R. L. Stevenson was the secretary of a society of Spiritualists in Edinburgh. In the year 1873 I was the chairman and Stevenson was the secretary of the Edinburgh Psychological Society—a society formed by the Edinburgh Spiritualists. I think his cousin, R. A. Stevenson, was the vice-chairman in the same year. I have somewhere at home the printed syllabus of the society for either 1872 or 1873. I was at more than one séance with the Stevensons. One was held in my rooms in the Edinburgh Maternity Hospital, of which I was house-surgeon at the time, and there were several of the leading medical men present, also Mrs. D. O. Hill, the artist whose "Livingstone" is in the Edinburgh Gardens. David Duguid was the medium, and Mrs. Hill got a little direct painting, which she mounted in a gold bracelet, and wore it very often in those days.

* * * *

We hear occasionally from inquirers who are troubled about the unintelligible nature of some of the communications they receive by such mechanical methods as the ouija-board, the planchette or the telegraphy of the tilting table. There are various explanations, all of them quite valid. There is, for instance, sometimes a little preliminary exercise to be gone through before the line is clear, just as is the case with the novice at typewriting whose early results are sometimes anything but intelligible, as thus:—

d Ear, Sar, J hav £ to ab (* no 2 ledge: your let te 4.

"It depends on the taste and fancy of the speller, my lord," said Sam Weller. In other words, the results depend on training and natural gifts. Some beginners can operate a typewriter tolerably well at the start. Others make quite as bad a mess of a sentence as in the example we have given. But putting aside this and other causes of what seems to be meaningless nonsense there is what we may call the cryptic message. Here are two instances cited by "M. A. (Oxon)" in one of the earlier numbers of *LIGHT*. The first relates to the use of a "mixed alphabet," an irregular combination of letters: AZBYCX, etc. And this was the message spelt out by the pointer used, TTRPEMA-ETTTHOECMTWNIETLHIS. "Rubbish!" was, no doubt, the verdict on this until the communicating spirit told the sitters to take every other letter to the end, and

read the remaining letters backwards. Then the meaning was clear: "Treat them with silent contempt."

* * * *

There was no vain attempt at mere mystification in this puzzle message. It served to demonstrate to the experimenters the presence of an intelligence more acute than their own, for as "M. A. (Oxon)" remarked, "It is not easy to imagine that anyone whose hand was following the alphabet on a card could have constructed such a puzzle." "M. A. (Oxon)" gives another example in which some gentlemen (whose names he gives) had gone to Glasgow with a view to introducing the subject of Spiritualism in Scotland. While they were engaged in an attempt to obtain a message through a planchette, or some similar device, an inquirer entered and asked if they could obtain a message for him, but stipulating that the pointer should begin with Z and travel back to A:—

Without a moment's hesitation came HGRUBNIDEFOEL-POEPEHTOTSSECCUSDOOG. This read backwards is plain enough and was a sharp answer to the test question.

But "M. A. (Oxon)" adds some comments which are not without value even to-day.

It must be confessed [he writes] that many of the messages given, purporting to come (as usual) from great names, are desperate nonsense. It must be confessed, too, that this cramped method of test, however satisfactory it may be to that class of mind which is perpetually seeking to tie spirits up, as it were, and to ask for what has been easily done under simple conditions to be done again under conditions of difficulty, soon becomes intolerably wearisome. It serves its purpose, and that is all. It is excellent demonstration of the action of some agency external to the circle.

Many of us to-day could give examples of ingenious and purposeful "puzzle" devices in spirit communications. The "cross-correspondences" of the S.P.R. are conspicuous instances.

* * * *

We remarked some little time ago on the extent to which certain words had become debased or perverted from their original meanings. Thus demon (from the Greek *daimon*, a divinity), meant simply a spirit, which might be either good or bad. Spirits, being of human origin, belong to both classes. Dr. Carl du Prel, writing many years ago, pointed out that the hypothesis that they were once living human beings like ourselves is simpler than that which would make them out to be supernatural angels or devils—beings either far above or much beneath us. He said:—

In the sense of the ancient Grecians—who were far more versed in mysticism than we are—we can readily agree with the demon hypothesis. The Greeks looked upon the human soul as belonging to the race of demons, which consisted of good and bad, clever and simple, beings. The Catholic Church is, as is well known, very difficult to move in regard to former dogmas or decrees; sooner will the Protestant Church be brought to acknowledge that what was formerly called necromancy has revived under the form of Spiritualism. Thus a Protestant divine who had formerly expressed his opinion of Spiritualism as being the old demonology of the Church, wrote

to me recently: "A further result of the perusal of your last two communications on the subject of Spiritualism is that I feel more and more convinced of the justice of the views set forth by Fechner as well as by yourself, namely, that the spirits of departed human beings who still linger on the threshold of this side, and not what are properly called demons, are the originators of these phenomena."

EXPERIENCES OF THE DYING.

"B," a lady well known as an eloquent speaker on psychical subjects, writes:—

The note on page 229 recalls to my mind an experience of last year. I was called to the bedside of my son who lay very ill in a large military hospital. He being on the serious list, I had the freedom of the ward, and went in and out frequently during a week's stay. Another case, even more serious, often engaged my sympathetic attention, and I frequently talked outside the ward with the mother and sweetheart of this man—an R.A.M.C. sergeant who had picked up, in France, some unknown germ which baffled the diagnosis of the physicians. He lay for several days in a seemingly comatose condition, and all knew how it must end.

I arrived one afternoon, to find him very restless, and his relatives, tired with long watchings, gone out for some time. The sister in charge was short-handed, and the other patients, usually so helpful with each other, seemed to shrink from attending one so near death. I volunteered to sit by him, and to see that he did not throw himself out of bed, as he had done once. The pallid look and stertorous breathing told me the end was drawing near, and I wished his friends would return in time, and if not, that he might not become conscious and recognise me as a stranger. Half-an-hour passed, and suddenly the loud breathing stopped: his eyes, hitherto closed or very restless, opened wide, and he gazed—not at me—but at a spot on the screen behind me, and about two feet above my head. Perfectly fixedly, without a movement of the eyelids, he gazed, in a quiet natural manner, so that I saw for the first time what large, lovely brown eyes he had. Into them as he gazed came a look of quiet satisfaction, the whole face relaxed and softened, and rounded, and I could realise what his mother so often had told me, that he had been a very good-looking man when in health. For quite three or four minutes the quiet gaze continued, and then closing his eyes quite naturally he began to breathe softly and regularly, but more and more faintly. In a few minutes I called the sister, and five minutes later he had passed out of the body. Almost on the instant his friends returned, and for their comfort I told them of his peaceful, satisfied gaze into the future. His mother verified my experience by replying, "Early this morning, when you were not here, he looked in the same way at something we couldn't see, and said, 'There they are, mother, waiting for me.'"

Mr. W. Pickering is also able to testify as a witness to the mental exaltation of a dying person:—

You ask for "first-hand evidence" of cases in which an exhibition of delight was manifested as the spirit was leaving the body. I can give you one, and can vouch for it, as it was the instance of my own dear wife, on her passing over, about eighteen months ago. It was a rather strongly marked instance, inasmuch as the transition was from a state of great distress and pain, to—almost instantaneously—one of pleasure and joy, shown unmistakably by a radiant smile immediately superseding a vivid expression of agony.

The pain was caused by difficulty of breathing—consequent on congestion of the lungs.

I was closely watching the "passing," and what I observed was that at the period of transition—as the spirit was withdrawing from the body—the indications of pain suddenly ceased, and the happy, glorified smile which followed was, to me, conclusive and most comforting proof that my dearest was met by her mother and sisters, to whom she was devotedly attached, and that she recognised them.

Colonel K. Coghill sends for our perusal a letter which he has just received relative to the transition of the widow of a brother officer, a lady whom he had known for very many years, and to whom, some time before her death, he had lent a copy of "Raymond." The writer, the lady's brother-in-law says: "L— passed away quite easily, and S— tells me that she heard her say, 'I am coming! I am coming!' When she spoke to her sister she said, 'I think my time has come,' and when the latter wept she said, 'Don't be foolish: I shall soon see W—' [her husband]."

CONSTRUCTIVE SPIRITUALISM.

A CLEAR ENUNCIATION OF THE FUNDAMENTAL PSYCHIC TRUTHS.

BY ELLIS T. POWELL, LL.B., D.Sc.

If, as I understand, the author of this volume* is a working disciple of St. Crispin, the production does him infinite credit. For it is in effect a review, in terms such that he who runs may read, of all the higher scientific thought which is gradually aggregating around psychic research. The capacity to write a review at once so luminous and so exhaustive can only have been attained by a vast amount of reading and reflection, and even that would not have been effective if there had not been a mind of first-class calibre to assimilate and reproduce.

Three or four passages, not selected as the best, but simply as thoroughly typical, will give the reader a clear idea of the high level which Mr. Evans's essay attains:—

In the outer world all is change. Man is literally bombarded with impressions. He is only conscious of a few. Larger as is the world in which we live compared with that of our ancestors, it is yet, comparatively speaking, small. The emergence of the mediumistic faculty not only extends man's knowledge into another universe but also extends his knowledge of the one he is now in. He is gradually responding to the higher octaves of Being. He is becoming more and more aware of the manifestations of Being beyond the usually recognised channels of sense perception. There are colours which he cannot see with his normal vision, and sounds which he cannot hear with his normal ear, but which he can yet perceive. In fact, we are in an age when a great upliftment is taking place. The rising tide of man's development now renders him capable of receiving a fuller inflow of spiritualising influences. It is his responsiveness to these higher influences, with the continuance of the lower, which produces the unrest and discontent so manifest in the present stage of spiritual evolution.

This is not only happily expressed, but in conciseness and exhaustiveness it could not well be improved upon. Again, p. 124, as to the social effect, or reaction, of psychic research:—

The Spiritualist must study social problems. Must learn to see that our social life can be wisely organised. That instead of a warfare we can have a co-operative commonwealth. And it should be his effort to work to bring this about. For it is evident that so long as society is upon a wrong basis, error and wrong and all social ills will persist. The ideals of life are wrong. The strong man, generally the rich man, is looked up to. "The meek shall inherit the earth." No one believes it. No one really can believe it in a society which continually denies it. The meek are pushed to the wall, elbowed out of the way by their more aggressive fellows. The plums for the strong, the stones for the weak. The mother's need is the sweeter's opportunity. How, then, can we expect people to be good? If man mistrusts his fellow-man, is not that mistrust begotten of that fear and uncertainty which flows from the rotten foundations of our social life? And the only way to stop it is to check it at its source. If we are desirous of beholding strong and happy people, the conditions for their production must first be provided.

This paragraph, by the way, commences with instances of a peculiarity of Mr. Evans's style which is open to some criticism. The ordinary rules of punctuation would require a comma after "problems," and a comma after "organised." In each case Mr. Evans uses what printers call "a full point." The result is that he makes sentences which are not grammatically self-contained. For instance, the sentence, "Must learn to see that our social life can be wisely organised," contains no subject. Who, or what, must learn to see? The book abounds in instances of this peculiarity, and in our view Mr. Evans will gain by eliminating it in future editions.

But apart from this, which is, perhaps, rather an academic point, Mr. Evans is quite right in urging that the study of social problems should be contemporaneous with that of psychic problems. There are two great reasons for this. One is the undoubted fact that social reform is going to be largely est-

* "Constructive Spiritualism," by W. H. EVANS (Manchester: 'The Worlds' Publishing Co., price 1s.).

gised and guided from the psychic side, and this to an extent which in all probability means an amelioration of man's physical equipment brought about by psychic intervention. The other is, of course, the unique appeal of social reform in its most enlightened aspects to people who, by the very fact of being psychic investigators, demonstrate their possession of an open mind free from the prejudices and bigotries of mankind.

One more extract is all that the severe limitations of space will permit. On p. 83 Mr. Evans says:—

The significance of the foregoing will at once be seen when we remember that changes in consciousness will presumably mean changes in our units of perception. That being so, it would be interesting to know what is the unit of perception of those in the spirit-world. The difficulties under which they labour in endeavouring to convey to us information concerning their state will be at once appreciated when we see that it has to come through a consciousness attuned to a different rate of time-perception. If we believe that life to be a fuller one for those in it, it will necessarily mean an increase of the units of perception—an ability to perceive more separate vibrations than we can. This will explain the ability of spirit-people to prophesy, and also why they have difficulty in fixing definite times.

The increasing of the units of perception must result in an enrichment of the universe for those who experience such increase. It must mean an enlargement of consciousness. And we can, in imagination, mount up until we reach omniscience and omnipresence.

What a vast field of speculation is opened by these two brief paragraphs! They enunciate in a few lines principles which are potent throughout the whole field of psychic research. And they do it with a compression, and at the same time an adequacy that cannot fail to excite the admiration of the discriminative reader. Altogether "Constructive Spiritualism" is a real achievement. It is at once a statement of psychic principles which can be commended to the candid inquirer, and an elucidation of them which will suggest to the expert many points of view whose importance he has hitherto failed fully to appreciate.

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 13TH, 1887.)

The Jersey Spiritualists met recently at Mr. Hewett's Vinery, Havre de Pas, St. Heliers, when Mrs. Hardinge Britten, on a visit to the island, kindly gave an address.

THE "ATHENÆUM" AND THE OCCULT.—A review of Mr. Arthur Edward Waite's edition of "The Writings of Eliphaz Lévi" in the "Athenæum" for August 6th concludes with this paragraph:—

Meanwhile, lest our readers should suppose that the modern students of the science of magic are not in deadly earnest, or that they are few in number or poor in substance, let them, with all due awe and thankfulness, buy this handsome volume, and as they open it let them cast a glance at the amazing list of works published and publishing by a single firm on the various branches of the occult sciences. Having done that, let them ask themselves whether some forms of faith—for we dare not drop a hint of disrespect—do not die hard.

In the same number an account of the meeting of the Royal Archaeological Institute at Salisbury ends with this paragraph:—

Just before the beginning of the session of the Institute, a cormorant, strange to say, paid a visit to the cathedral and took up a position, which it retained for two or three days, on one of the highest gargoyles. Of what is this a portent?

Some forms of faith—or, shall we say, even though not avoiding disrespect, inconsistency?—do die hard!

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

THE MINISTRY OF ANGELS.

By "Joy."

This terrible war has produced a world-wide spiritual hunger. The souls of millions are crying out for food. To the extent to which they prove capable of supplying that need will religions succeed or fail. On all those who have obtained that which enables them to hold firm to their trust in God and to their faith in another and better life, rests a heavy responsibility to help feed, so far as lies in their power, those famine-stricken souls.

On none should that responsibility rest heavier than on Spiritualists, because to them, in varying measure, has been disclosed much concerning the life that follows this life, of which the great majority of those who profess other faiths are ignorant. Ours is certain knowledge. We know that the dead never die; that they often can and do return with glad tidings for those who are dear to them on earth; that the other life is a broader, freer life than this—a life where all that is best in us will have ampler scope for development. For us, truly, has death been robbed of its sting and the grave of its victory.

Because we have received much it is incumbent on us to give much. Because we have been so greatly helped we should strive the more to help those who have been less highly favoured. Heavy, indeed, is our responsibility, but great is our privilege. There are legions of angels seeking to help feed these famished ones. I speak of that which I know and have seen. We can link ourselves with them and become instruments in their hands for the refreshment and uplifting of some of these hungering souls. And we can act under the leadership of Him who bade us "Feed my sheep." For Jesus Christ, in His spiritual form, still works among the children of men on earth. Here, too, I testify to that which I, and others, know and have seen.

Those psychic faculties which enable some of us to see and converse with angels are, perhaps, comparatively rare. But it is not necessary that one should possess them to become a conscious recipient of angelic help and guidance in the glorious work of giving spiritual sustenance to those whose souls are starving. If this were more generally realised by Spiritualists I think many of them would be far less dependent on mediums, professional or otherwise, for communion with the dead, and would profit much more by it.

The ministry of angels can be obtained by all who attain to the right frame of mind. And that, to adopt the expressive Scriptural phrase, is done by making clean the heart. Empty yourself of self—the self-seeking self—and angels will minister to you gladly by filling you with uplifting thoughts, aspirations and desires to do good. So, and so only, I think, may some measure of realisation be obtained of the wondrous love of God.

Try it, those of you who may read this who have been wont to bewail your lack of psychic powers and to envy those who have them! But heed well and trust implicitly the thoughts you receive when, by making clean the heart within you, you have fitted yourself to receive angelic guests. Let not your head then hold debate with your heart concerning what angels impress upon you. Far wiser than your head at such times is your heart. It is from there shines the inward light lit by angels that will illumine and make clear the path before you. Follow it unhesitatingly. Transmute thought into action. Practise what the angels teach you. Thereby you will become increasingly susceptible to their influence, and develop a character and personality which will radiate benignant influence. The appeal of goodness to souls in travail is well-nigh irresistible. It will attract them to you everywhere. They will seek to learn from you the secret of it and harken gladly to the telling of it. And the knowledge of the ministry of angels and the succour and comfort mankind may obtain from it will spread.

We are in the presence of the ruin of a world, a world of prejudices, of errors, of lost illusions, of disappointed hopes, of vanished dreams. But from the ruins a new order must emerge. Death gives birth to life and the tomb by a secret way conducts us to the cradle.—LEON DENIS in "La Revue Spirite."

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A TEXT FROM DICKENS.

Everybody no doubt has read "Sketches by Boz," in which, in a sketch entitled "The Parlour Orator," Dickens satirises a certain type of shallow and windy demagogue. It occurred to us recently to adapt a passage from this sketch to the purposes of a subject which, as a hostile critic of it recently wrote, is now being discussed everywhere.

"Very extraordinary," said the light-haired man, after a pause of five minutes. A murmur of assent ran through the company.

"Not at all extraordinary—not at all," said the red-faced man, "why is it extraordinary? Prove it to be extraordinary!"

"Oh, if you come to that," said the light-haired man meekly.

"Come to that!" ejaculated the man with the red face, "but we *must* come to that. We stand in these times on a great elevation of rational scientific achievement, and not in the dark recesses of Superstition and Spookism. Every gentleman that knows me knows what was the nature and effect of my observations when Mr. Investigator quoted the records of the Psychical Discovery Society. 'That society,' said Mr. Investigator, 'is a reputable and valid authority for the statements I have made.' 'Prove it,' says I. 'It has some leading scientists on its Council.' 'Prove it,' I says. 'The abolitionists of materialism, the unflinching opponents of scientific bigotry, the uncompromising advocates of research and inquiry, the pioneers of new realms of thought,' says Mr. Investigator. 'Prove it,' says I. 'Their acts prove it,' says he. 'Prove them,' says I.

"And he could not prove them," said the red-faced man, looking round triumphantly, "so the public remained unconvinced, and if you carried this principle to the full extent you'd have no parsons, no pew rents, no gods, no ghosts, no superstitions, no nothing. And then standing on an elevation of Rationalistic attainment, and having reached the summit of practical reality, you might bid defiance to imposture and credulity, and erect yourselves in the proud confidence of wisdom and superiority. This is my argument—this always has been my argument—and if I could talk to the so-called spiritual leaders of the nation I'd make 'em shake in their shoes with it. When I first came into this room, gentlemen, I don't believe there was a man in it who knew he was a slave to spiritual superstition, and now you all know it and writhe under it.

"You are slaves," continued the red-faced man, "and the most pitiable of all slaves."

"Very hard if we are," said one of the company, "for then we have not benefited by the great struggle for religious freedom."

"You are a willing slave," said the red-faced man, getting more red with eloquence and contradiction, "resigning the birthright of your earthly citizenship, neglecting the sacred call of Common Sense who, standing before you imploringly, appeals to the hardness of your heads and points to your ill-taught children but in vain."

"Prove it," said the person addressed.

"Prove it!" sneered the man with the red face. "What! bending beneath the yoke of an ancient and degrading illusion, bemused with the idea of a cloudy and impossible Hereafter,

groaning under the old fetishes and atavisms on every hand, the victims of exploded mysteries—prove it!" And the red-faced man abruptly broke off and sneered melodramatically.

"Ah, to be sure, Mr. Bombast," said a stout stockbroker who had kept his eyes fixed on the orator all the time he was speaking, "ah, to be sure, that's the point."

"Of course, of course," said other members of the company who understood almost as much about the matter as the stockbroker himself.

"What is a man?" continued the red-faced gentleman "what is a Rationalist? Is he to be deceived by antiquated traditions? Is he to be befooled by quackery and illusion? What's a human being? Not a spook. What's a spook? Not a human being. What's an earthly paradise? Not a heavenly Hereafter. Religion isn't Reason, is it? Ghosts aren't natural creatures, are they?" And the red-faced man, gradually bursting into a radiating sentence in which such terms as "cerebral disease," "neurotic nonsense," "sorry rascals," "cock-sureness" and "hysteria" formed the most conspicuous words, knocked his hat indignantly over his eyes and left the room slamming the door after him.

At this point we may venture on another quotation from the sketch, this time without the necessity of adapting it:—

A numerous race are these red-faced men. There is not a parlour, or club-room, or benefit society, or humble party of any kind without its red-faced man. Weak-pated dolts they are, and a great deal of mischief they do to their cause however good. So just to hold a pattern one up, to know the others by, we took his likeness at once and put him in here.

THE REICHENBACH RECEIVER.

BY DAVID WILSON.

About two years ago mention was made in a medical journal of a screen which became luminous when brought near the head of a person undergoing cerebral activity. It was argued at the time that this proved the existence of some kind of brain wave.

After two years of experimenting with various elements and the "Metallic Medium" on lines first opened up by that great pioneer, Baron Karl von Reichenbach, I find that it is now possible to construct a luminous phial whose normal luminosity can be momentarily enhanced (thus producing a kind of flash) solely by an effort of the will. Whereas, however, in the earlier case the screen had to be within a few feet at the most of the seat of cerebral activity, in the present case the phial and the person making the effort of will may be separated by a distance not only many thousand times greater, but one to which, so far, I have not been able, even in the remotest degree, to fix a limit. There is, however, certainly one condition precedent to the functioning of this apparatus, and that is that the field of the "M.M." contained (*inter alia*) in the phial must be in (or be brought into) a state of rapport with the "Biod" of the person making the effort of will. This seems to be an absolute condition from which there can be no departure.

I may add that this form of receiver is now seen to be superior to any electrical contrivance for the detection of what can only be considered to be a species of brain wave, for one thing, inasmuch as the interference by terrestrial vibration is entirely obviated. Moreover, this method has withstood several severe tests.

I have ventured to give these few particulars not only because I have been asked so many questions lately as to what alterations I have made in the new wave detector, but because they will serve as a kind of introduction to the numerous experiments which will necessarily have to be made.

WHILE books may direct, it is the living truth that inspires. The wisest man is often he who reads least.—DUGALD SEMPLE.

FOLLOWING THE IDEAL.—"Man is weak, and his task must accord with his strength" is what people say. But that is as if one said: "My hand is weak, and I cannot draw a line that shall be quite straight (the shortest between two points), so, to help matters, I will take as my model a crooked or broken line." In reality, the weaker my hand, the more I need a perfect model.—TOLSTOY.

SOME RECENT EVIDENCE.

By J. ARTHUR HILL.

Since my book, "Psychical Investigations," was put into final shape for the press some six or seven months ago, I have had several interesting sittings with my friend Mr. Wilkinson, in which I have received further confirmations, also continuative matter of various kinds. Some of this is perhaps worth describing, with a few general remarks.

As my investigation has proceeded, I have been increasingly impressed by the evidence of purpose behind the phenomena. My friend the editor of the "Occult Review," inclining to the more romantic doctrine of astral shells—discarnate but real human beings seeming too obvious and commonplace to satisfy his artistic sense—says that it is rather difficult to believe that "one person after another is brought from the other world to pay a psychic call on Mr. Arthur Hill"; and I sympathise with his difficulty, for I realise, with him, that I am a very humble individual, and that one would hardly expect blest souls in the courts of Heaven—far remote from my low estate—to put themselves to any inconvenience on my account. But facts are facts; and, while wishing to maintain a proper sense of my relative insignificance, I cannot avoid the conclusion that my friends on the other side do pay these psychic calls on me, sometimes bringing a friend whom I had never heard of but whom I afterwards track down. This appears to be done with the definite aim of eliminating explanations by mind-reading. And, after all, we do not know that it is any great labour to come "from the other world." Such language is materialistic, involving the idea of distance. For anything we know to the contrary, the spirits may be "here" as much as anywhere else; and their appearance at my sittings may involve no more exertion on their part than the turning of their attention to me, as when I think of an absent friend on earth.

And there is always a reason for these psychic calls. Sometimes I do not discover it till long afterwards. Often it is undiscovered during the early part of the communications, but becomes apparent later on in the sitting, or at the next sitting in the series. For instance:—

At a sitting of April 12th, 1916 (reported on pp. 98-104 of my book) a Verity Tranter was named and described, with details which turned out true. Verity Tranter was a local butcher who died many years ago. I knew him by sight only. Like many of his trade, he was—shall we say?—of not very spiritual or idealistic character; and though I can make no claim to sanctity myself, I confess that I could not feel myself honoured by his visit! Nor could I make out why he came. The medium had never heard the name before, and had never known the man. The thing seemed inexplicable, and so it remained until after my book was written. No mention was made of Verity Tranter by myself or the medium, either during sittings or in ordinary conversation, from April 12th, 1916, to March 8th, 1917. On this latter date, however, among other evidential things, came the sentence: "Did you ever know a butcher who killed cows and sold them? It is a long time since. His name is Tranter, and I think somebody who lived in this house before you had something to do with him." This seemed to me extremely improbable, for I knew all previous tenants of the house, and they were not of the sort that mixed with publicans and sinners or average butchers. But I made inquiries. And on June 2nd, 1917, I found that Verity Tranter once lived at a farm belonging to a former tenant of this house (who happens to be my uncle by marriage), and that he left it in rather unpleasant circumstances. I think the rent was in arrear and other things not satisfactory. So there was a link, quite unknown to me, between myself and this house and Verity Tranter. Query, had he come to apologise for his earthly shortcomings? I don't know. But, anyhow, I cannot tell my relative, for, though he is a zealous Wesleyan, he is pretty nearly in accord with Father Bernard Vaughan on these matters; and though Verity Tranter was certainly no angel, I won't have him called a devil!

Another instance of the difficulty of tracking things down when full details are not got through, is provided by the case of Jonathan Ainsworth, a very big man who was described as

being present at my sitting of January 15th, 1915 (pp. 72-3 of "Psychical Investigations"). He was said to have been associated with a John Hey (my mother's father), but I had never heard of any such man. On inquiry I found that a Jonathan Ainsworth had existed, but my old aunt remembers him as short and stooping. He was a contemporary of John Hey's, and known to him, but not in any special way. So I had to put that down as a "not proven" sort of incident, probably with truth behind it but undiscoverable. But when my book was out, I was informed by a reader (my friend Miss North, referred to on pp. 171-4) that Jonathan Ainsworth was her grandfather; that he was a very big man when young but was crippled in a coal mine, and walked ever afterwards with such a stoop that he looked short; and that he lived very near my grandfather. He died in 1877. The medium had never heard of him, nor had I, to the best of my belief. It has happened on other occasions that Miss North's deceased relatives, people quite unknown to me, have turned up and given their names if I have happened to have a sitting within a few days after one of her infrequent calls on me. I am on the look-out for this now, but we learn only by experience in these pioneering departments, and I have no record as to whether or not she had called just before January 15th, 1915. But in any case his acquaintance with my grandfather was sufficient to account for his coming or being brought; my ignorance of him excludes any explanation by reading the normal levels of my mind; and the difficulty I had in tracing him is proof enough to me (I could make it clearer still if I had space) that the medium had no normal knowledge of him.

It is often said by Mr. Wilkinson's control that my house is like a reservoir or gathering-ground. All my sittings take place in the same room, and they are at fairly regular intervals; consequently my friends on the other side are able to plan ahead and prepare good evidence. Also they know that I make careful verbatim reports, and that anything evidential, even if unrecognised at the time, will be ferreted out later. And it is said that "one brings another," so the group of those over there who know what I am doing is continually enlarging, with correspondent enlargement of the evidential possibilities. I have had a number of other pieces of evidence lately, but I must leave them for a later article.

LETTERS, LINES AND LINKS.

Mme. St. Leonard (Mrs. Foot-Young), of 117, Cambridge Gardens, Ladbroke Grove, W., writes:—

In reading *LIGHT* of the 14th ult. my attention was arrested by an account sent by Mrs. E. R. Richards of an experience under the heading, "A Vision and a Letter."

Some years ago a somewhat similar incident occurred to me. I was sitting quietly one evening in company with my husband when it flashed into my mind, with a feeling akin to shame that, through an oversight, I had omitted to answer the letter of a dear friend who had been passing through a very trying time. Just as I was on the point of carrying out my neglected task a spirit friend suddenly confronted me and informed me that Gertrude (the friend to whom I have referred) was in great anxiety about me; she was reading my last letter through, and begging my "spirit guide" to impress me to write to her at once. I asked him how he got into touch with her. He replied, "Through your previous letter, which she is reading, while she is imploring me to impress you."

I at once wrote to my friend, and three days later received a letter from her, in which she told me that she had been reading my old letter, and feeling very worried about me, when it occurred to her to ask mentally my spirit guide—of whom she had heard me speak—to impress me to write to her. "Suggestion" does not satisfy my mind in this case—the key was struck, the instruments were attuned, the message was conveyed.

"LIGHT" MAINTENANCE AND ADVERTISEMENT COMPENSATION FUND.

We have to acknowledge, with thanks, the following further donations to this fund:—

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THE MEDIUMSHIP OF MRS. SUSANNA HARRIS.

EVIDENTIAL PHYSICAL AND DIRECT VOICE PHENOMENA.

BY THE REV. C. L. TWEEDALE.

Some time ago I had two noteworthy sittings with Mrs. Harris, one private, the other with several persons present, and both in absolute darkness. A few particulars with regard to them may be of interest to the readers of *LIGHT*. During the public séance the majority of the sitters testified to the fact that the information given to them by the voices was evidential. In the case of one lady, who afterwards informed me that it was her first sitting, a clear, powerful masculine voice talked for a long time, giving extraordinary information concerning a child, a law suit and an estate, which the lady acknowledged to be absolutely correct, and some further details of which she gave me after the sitting. The voice then asked her to sing an old song in a foreign language, which she did, the voice joining in beautifully. The lady said this was the gentleman's favourite song and that he used to sing it with her before he passed over.

In my own case I was told at the private sitting by the voice that my father died as the result of a kind of operation, and was asked whether I remembered it. Then the statement was made that "there were two doctors pulling at him." This was extraordinarily evidential. My father died as the result of an internal displacement. Two doctors were summoned, and they were tugging and "pulling at him," as the voice said, for a couple of hours. An error of judgment on the part of one of them in conducting a minor operation resulted in a fatal injury which caused his death. This has never before been published, and was known only to myself and one or two members of my family. As both medical men have now passed over I can mention it, but the fact has hitherto been kept strictly private for obvious reasons. At the public sitting my wife's grandmother was declared to be present, and greeted me. Mrs. Harris then said, "She has a girl with her." I asked for the girl's name, and the name "Mary" was given. My wife's grandmother adopted a girl named Mary, who died at an early age, and was buried in the same grave with her.

This is correct, but not evidential, as it had been published in Admiral Moore's "Voices."

I had previously informed Mrs. Harris that at a sitting in my own house, on singing a certain hymn, my brother-in-law came and sang in a deep bass voice. During this second sitting, Mrs. Harris asked me to sing that hymn. Immediately the trumpet roared the tune in deep bass. This experience, while not evidential owing to the fact that I had previously mentioned it, was interesting as showing the volume of sound which could be produced. After sitting some time, the various members of the circle were touched by the trumpet. I opened my left forefinger and thumb and rested my hand upon my knee. Suddenly the small end of the trumpet was accurately placed between my thumb and finger, resting in their grip. It was pitch dark, and although we had been in the room more than half an hour, and so become accustomed to the darkness, and I have very good sight, I could not see a trace of the faces or hands of the sitters. Later a musical box was set going, and immediately sounded to be floating in the air and passing round the circle. As it soared about the room it began to touch the sitters. I held up my face without saying a word to anyone, and mentally requested that the box might rest on my face. It came near, hovered over my head like a bird, playing all the while, and then gently rested on my forehead and remained there playing for a brief space. Both the placing of the trumpet in my grip and the depositing of the box on my forehead were characterised by absolute precision. There was no faking, or feeling about, but perfect precision. This was most interesting as showing that the intelligence at work could not only see perfectly in pitch darkness, but could also read my thoughts. I am certain that Mrs. Harris did not leave her seat at any time during the sitting, as I had tight hold of her hand with my right all the time, and never for a moment relaxed my grip. I have experienced this perfect precision of touch in

absolute darkness at Mrs. Wriedt's séances also, having had the large end of the trumpet placed on my forehead, with the delicacy and precision that a person in a good light might place the rim of a wine-glass.

A few days ago I was asked whether I thought Mrs. Harris could produce the voices by ventriloquism.

Towards the close of the circle sitting I was specially favoured by an experience which showed that these voices could not be produced by ventriloquism on the part of Mrs. Harris nor by her direct use of the trumpet.

A powerful, clear and distinct male voice was talking to a lady at the other side of the circle.

Suddenly "Harmony's" voice sounded on a level with my knees and she began to talk rapidly to me about my book. She continued to talk to me steadily for two or three minutes, during the whole of which time the man's voice was steadily talking to the lady. The voices did not alternate, but sounded together, and half of what "Harmony" said to me was drowned by the deep voice of the man. No ventriloquist can produce two voices, one a man's and the other that of a young girl, simultaneously. This experience is, I think, a complete answer to the theory of ventriloquism.

DREAMS AND PSYCHOMETRY.

Professor Denton, who is regarded as the discoverer of psychometry, was a lecturer on geology at Boston, U.S.A. He was, however, an Englishman by birth and a graduate of an English University, as mentioned in the deeply interesting book, by himself and his wife, entitled "Nature's Secrets," from which we take the following extract:—

Into the land of dreams, over whose boundary philosophy never ventures, where the law of gravitation is suspended, our whose fields the living and dead walk and converse, when beggars are kings and queens, to where kings and queens, terror-stricken, flee, pursued by avenging ghosts, boldly marches psychometry, and maps out for us a portion of this enchanted land. Persons who have been examining specimens for me have sometimes fallen asleep, and on their relating their dreams I have, at times, been able to trace a direct connection between them and the articles that they were examining.

In some cases they were evidently a continuation of the psychometric examination, revealing facts of which previously the dreamer knew nothing. Many of the visions seen by us in our sleeping hours may proceed directly from the objects we have handled through the day, the persons we have come in contact with, the food we have swallowed, or the bed we lie upon. Very sensitive persons may be affected by influences so slight that it would appear to one unacquainted with these matters utterly impossible for them to affect an individual.

Several years ago, during a severe winter, the Schuylkill River, near Philadelphia, became thickly bridged over with ice, and thousands of persons resorted thither for the exercise of skating, sliding, &c. Among other inventions for the amusement of those visiting the place there was a sort of merry-go-round on the ice, at the top of which there was a pivot and a horizontal revolving arm or shaft attached to it. To the end of this the drag-ropes of sleds were attached, so that, by pushing the shaft the sleds, with persons on them, might be made to revolve swiftly in a circle upon the ice. Among the rest, a negro got upon the sled, and the person in charge of the shaft caused it, for sport, to revolve so violently that the negro was thrown outward by the centrifugal force, and striking violently against a large projecting piece of ice, was instantly killed. This occurrence was witnessed by a physician, a friend of my informant, who happened to be present. On that same evening the physician had occasion to prepare a dose of pills for one of his patients, a lady extremely susceptible to magnetic influences. As he was mixing the ingredients of the pills, and rolling them in his fingers, he related in all its particular to persons in his office the occurrence he had witnessed on the river during the day. The pills were afterwards despatched to the lady by another person. The next day the physician, seeing one of the lady's family, inquired concerning her health. In the answer that was returned it was stated, among other things, that she had a singular dream the night previous. She dreamed that she was somewhere on the ice, where many people were sliding and skating; that she had there seen a negro thrown from a revolving sled against a cake of ice and instantly killed. Her dream, as related, was an exact reproduction of all the essential statements of facts which had, without her knowledge, been given by the physician while he was preparing the pills, and

concerning which facts she had received no information from my quarter."—(*American Phrenological Journal*.)

As the doctor rolled the pills in his fingers, his influence was communicated to them; and when swallowed by his patient a direct psychometric line of communication was established between them. Along that passes the inquiring soul, and receives from him the image so recently and so strongly impressed there, and thus the dream.

There are many facts to show that persons asleep are much more sensitive to refined influences than when awake; and many remarkable circumstances related to dreaming may be explained via the enlarged powers of the soul, which psychometry familiarises us with, are taken into account.

When I was at Canadice, in the State of New York, a gentleman of that place, named A. C. Bishop, informed me of a singular dream that he had had. During a snowstorm in the previous March, the stage broke through a bridge about half-a-mile above the village, was overturned into the water, and the mail-bag swept down the creek. Many persons sought for it day after day, among whom was Mr. Bishop himself. It was all in vain, however, and they came to the conclusion that it must have been washed away, and, covered up with the gravel, smelt down by the stream to its mouth. A month after this, when the snow had all melted off the ground, he dreamed that he saw the mail-bag lying in a certain place. So strongly did this dream impress him that he awoke, but slept again and dreamed it a second time. In the morning he told his dream to several persons in the shop, who laughed at the idea of finding the mail-bag then; but on going to the place, which he immediately did, "I found it," said he, "not ten feet from the place where I dreamed that it was."

A Methodist clergyman at Carleton Place, Canada West, informed me that a gentleman of his acquaintance, having on his finger a heavy gold ring, went out in a boat on the Mississippi River, a small stream in the neighbourhood, on a pleasure excursion. On his return he discovered that the ring was gone. After searching for some time in vain, all gave it up as lost. A young woman who lived in a house near the river, and who was acquainted with the parties and the circumstance, dreamed that night that she was on the river bank, and, looking into the water, saw the ring by the edge of a particular stone. She told her dream next morning, and, on the spot being visited, the ring was found in the identical place where she had observed it in her dream.

As psychometers discover the condition of distant objects which they have never beheld, so dreamers find what in the waking condition they might look for in vain. How this is accomplished is not so easy to explain.

A DISAVOWAL.

Mrs. Mary Davies (93, Regent-street, W.), writes:—

On May 15th last, in connection with the prosecution against me, the Press generally gave currency to a statement that I was associated with a man who was of evil reputation and a traitor to his country.

I desire emphatically to disavow any such association. I have no knowledge whatever, nor ever had, of the views and actions—political, social or private—of the person referred to. The only link I had with him was on grounds connected with Masonry, in the mysteries of which no one could be more profound than he.

It is scarcely necessary to stress my own patriotism, as my public knows that since the beginning of the war my *Inter-muniversity Services* at Kensington have been solely such as to encourage and fortify every patriotic effort, and I deliberately repudiate the stigma implied by the statement quoted above. The reason it has not been disavowed before is that the worry of this cruel prosecution nearly killed my husband, whom I have nursed back to life.

May I add that my son was specially mentioned in General Smuts' dispatch of February 10th in connection with heroic conduct in the recent fighting in East and West Africa; that my husband is an old sailor with a distinguished record; that my father was a Crimean veteran with medals for Alma, Sebastopol, and Balaklava, and that his grandfather fought at the battle of Waterloo.

Under the title "The Witness for the Defence" the Council of the Reading Spiritual Mission (Blagrove-street, Reading) have published as a twopenny pamphlet the very able and vigorous reply which its resident speaker, Mr. Percy R. Street, made last January to a violent pulpit attack on Spiritualism by a local minister, the Rev. I. Siviter. Mr. Street challenged Mr. Siviter at the time to substantiate his charges in a public debate, but his clerical antagonist very wisely refused to be drawn.

A LETTER AND A MESSAGE.

SOME ADVICE TO INQUIRERS.

We are asked by an esteemed contributor to publish the following:—

TO THE EDITOR OF "LIGHT."

SIR,—I am directed to send to you, with a view to publication, the enclosed extracts from a message received by me on June 9th, 1917, and to say that if there be any earnest reader of *LIGHT* who desires to hear further from the same communicator on any subject that is of real importance to the world, he may address the present writer through you and confidently expect an answer.

Under no conditions may the identity of this writer be made known, or his whereabouts. It should be enough that he is known to the Editor, and is not one that seeks either notoriety or emolument.

The answers may be delayed somewhat; but this will not cause them to be overlooked, for the readers of *LIGHT* are readers, and not merely subscribers.—Yours, &c.,

"Apylos."

As the possession of objects once worn by one's friends makes communication easier, so, much more, does the possession of that which was once a part of the person.

Now this fact, which can very readily be made subject of proof, is the true explanation of that reverence for the bones of the saints which has characterised the superstitious of the Christian era, not less than those that were before the advent of the Christ. They are but blind leaders of the blind who insist that this is purely superstitious, and to be condemned utterly, for in their blindness they remain in ignorance of eternal laws that operate for weal or for woe. There are no such superstitions that find not their origin in some fact, observed by such as are psychically awake to the realities of soul-life; and it were well indeed to investigate, and trace back to its rational source, that which has become superstition.

It must not be believed by any that there is intrinsic merit in the finger-bone of Jude, or even of the Christ—were such a thing to be obtained. Nor must it be supposed that if a man have in his possession what would be to you of greater value, namely, some hair that was once a part of the visible presentment of your father, or your mother, or your grandfather, or others with whom you would confer on matters of moment, that that man could be in any way benefited thereby; for the benefit to be derived depends entirely on soul-attraction, and one may well ask what soul-attraction there could be between any worldly-minded priest and those whose lives were free from all such taint of evil.

Yes, it were indeed well that they who dearly love their sons who devote themselves to the cause of the Supreme in their efforts to aid in turning back the forces of the evil one should ask of those sons such guerdon as a small number of the hairs of their heads would be; for let it be known that every son slain in this war, whose mother loves him with a pure and an undying affection, shall come back, as it were from the dead, to comfort her in soul for his absence from the body; and if she have on her person the hair that he has given to her, it shall make this a task of less difficulty.

Men will ask how we can know this. Let them know that as this war is the prelude to the new revelation that shall indeed save the world, so all that love the good in this our world, and are such as can aid materially in such matters, are at this very moment at work preparing the souls of those whom you call deceased, that they may speak with those that they most dearly love; and so the whole world shall know that the Supreme hath in store for the world some blessing greater even than that greatest they have known, namely, the birth and life of Jesus the Christ.

Nevertheless, let not the bereaved hie them to the persons who for filthy lucre undertake to give them messages from beyond the grave, for this were an evil too great for words to express. That there be those who prophesy thus, and exact the

payment of a small fee, that they may be able to buy bread for themselves and their dependents, is as it should be; but let not men forget that, as there are many of the clergy of every kind who serve outwardly for the sake of the material reward, and who know not the Higher Power as a Power that saves them from all sin and purifies them from every taint of worldliness, so are there many that hold communion with those whom men call dead, that make their gift a means for selfishly grasping this world's goods in return for lying messages.

Let, therefore, the mothers and the fathers, and all others who love their so-called dead, refrain from placing themselves in the hands of the stranger—through whom may come both false messages and great evil to the soul and the mind, and even, it may be, to the body—but let them rather wait, in patient hopefulness, for the soul that would communicate with earth for any good purpose shall inevitably find a channel that is pure and free from guile, and the message shall be delivered without fail.

Then, and then only, may they with safety seek for further communication in these troublous days; and that not unless there is that in the message that could not have been known or guessed by the channel of communication, or by her guide. For let men beware of the evil souls in our world, that fight more deadly against the enlightenment of the world to-day than ever before, for they know that the day of salvation is at hand, and employ every device to deceive and to betray, and, if it be possible, even to prevent the birth of that One that shall surely be born.

That they shall not prevail, makes it not that they may (not) cause great havoc through those media that attract to themselves, by their love of this world's goods, the souls that are in rebellion against the Supreme.

Rejoice with exceeding joy; for great indeed shall be the glory that shall be manifest.

JOANNA SOUTHCOTT'S SEALED BOX.

Some interest has been aroused in the Press by the prospect of the forthcoming revelation of the contents of this mysterious chest. The "Daily News" has had two or three allusions to the subject. Here is one:—

Now that the sealed box of prophecies left by Joanna Southcott, the Devonshire domestic servant who a century ago "shook the world," is to be opened, we shall have a test applied to the seer without precedent in this country. Joanna is only a name to-day, but in her generation she had a following of one hundred thousand, and her claim to be the woman mentioned in the Apocalypse was seriously admitted. Her "Book of Wonders," written in the year of her death (1814), is known only to the students; but the war has suddenly brought her name again before the doubting public, and when the box is opened by the bishops we shall all know on what basis her claim to prophecy rested.

According to a paragraph in the "Evening News," however, the prophetess did not trust all her prophetic eggs to one basket—or box. Mr. J. E. Catley, of Bedford-place, Bootle, we are told, states that his wife has a Joanna Southcott box which she received some years ago from an elderly lady in Liverpool, since dead, and which was only to be opened under exceptional circumstances. There were, she thinks, twenty-four boxes made at the time of the deposit of the prophecies, and these were given to special persons to be "handed on to posterity." Mrs. Catley does not know what her box contains, for it has never been opened.

Of all the weakness which little men rail against, there is none that they are more apt to ridicule than the tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency of incredulity is the surest. Real philosophy seeks rather to solve than to deny.—LYTTON.

"I," said Emerson in his essay on "Self-Reliance," "if a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country . . . believe him not." And in like manner we may say that if a man claims to tell us something concerning a future life, and can only take us back to the opinions and traditions of the ancient world, he is merely wasting our time and his own.

HEAVEN.

BY THE REV. F. FIELDING-OULD, M.A.

Whatever the range of their projected thoughts, finite beings, it would seem, can only, in their essential personality, be in one place at a time. It would apparently follow that heaven, whatever else it is, must be a place with geographical and spatial relations to other localities. There, in anthropomorphic language, is the "throne" of God, Christ's position of honour as God's "right hand," and the "place" to be prepared for the apostles.

"I go to prepare a place for you." But heaven is also "an ethical condition of the soul." We make our heaven or hell and carry it about with us, the light or dark, the beautiful or hideous aura which our habitual thoughts weave as a surrounding atmosphere, and in which man's soul *lives* more truly than in man's house. We think we dwell among the refinements of Park-lane or in the squalor of Rotherhithe, but we really live in our own aura.

Heaven is the aura of God, and if our own aura is pure enough to mingle and harmonise with it, we are already in heaven, like "the Son of Man which is in heaven," though He was still walking the earth.

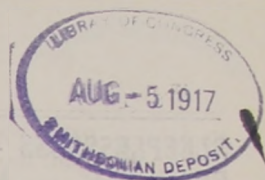
The road to heaven, then, is not laid out as a certain number of miles in a given direction, it is just progress in holiness; to draw near to God is the only way of drawing near to heaven. So Christ says, not "I show the way," but "I am the way." We approach the heavenly place by acquiring the heavenly quality. Here is the "fourth dimension" again: "Behold I go forward," says Job, "but He is not there, and backward, but I cannot perceive Him, on the left hand, but I cannot behold Him: He hideth Himself on the right hand that I cannot see Him." The search, the advance, must be on another plane; the journey is not in miles through the blue sky, but from imperfection to perfection. We are not, after all, carried to heaven by angels. Personal love and purity are the wings which shall lift us there, and they take a long, long time to grow. But though heaven is a condition, it may very well be also a place where those in such a condition congregate "I dwell in the high and holy place with him also that is of a contrite and humble spirit."

After reading "Raymond" some people are grievously disappointed with the conditions of the next life there hinted at. They wonder where are "those good things which pass man's understanding" and which they had confidently hoped to inherit immediately after death. But neither "Raymond" nor any other of the well-known Spiritualist books deny the existence of the heaven of unimaginable glories; all they say is that ordinary people do not at once go there. And the bitter critics of "Raymond" we have met are quite ordinary. "The richness of our heaven must be in exact relation to the growth of faculty by which we are able to apprehend it." There are many "mansions," dwelling-places or states of being; we shall gravitate to the one we are suited for. Death is the gate by which all leave this world, but there are many inner doors which must be passed before we enter heaven.

SIR OLIVER LODGE ON SPIRIT HELP AFTER THE WAR.

Sir Oliver Lodge, speaking at Hampstead Garden Suburb on the 6th inst., said that, in the problems of reconstruction which would arise out of the war, he believed that great and powerful assistance would be given to earnest workers by spirit helpers, eager and powerful to aid. He believed in the continuity of life after death, and many great men had lived on earth whose advice would be of infinite value at the present time. It was inconceivable to suggest that the Highest Intellect which ever existed on this earth was uninterested in our doings, and though it would be strange if the war brought about a revival of faith in His teachings, it was far from impossible. It was his firm belief that science would shortly prove the definite survival of human life after death and the existence of a larger world which swayed our thoughts and actions.—"Daily News."

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No. 1,910.—VOL. XXXVII. [Registered as] SATURDAY, AUGUST 18, 1917. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way.....	257
Investigations in Physical Phenomena.....	258
Stationary "Will-o'-the-Wisps".....	258
The Voice in the Silence.....	259
Sir Oliver Lodge and Dr. Mercier.....	259
Criticism: A Page of History.....	259
The Nature of Life After Death.....	260
Dr. Crawford's Experiments.....	261
Experiences of the Dying.....	262
A Generation Ago.....	262
The Newer Vision of Life.....	262
Occupations Hereafter.....	263
Psychic Experiences: An Inquiry.....	263
The Expected World-Teacher.....	264

NOTES BY THE WAY.

Lately we dealt with the objections of the theological critic who thinks he has discovered a crushing argument against psychic phenomena in the fact that they are not "spiritual." If there were any validity in that objection it would apply at least as strongly to the phenomena of the physical world, although even then such poets and seers as Wordsworth, Emerson, Blake, Walt Whitman and a host of others would stand as witnesses against the objector; for their minds, not having been cramped by courses of scholastic divinity, were large enough to see the signs of Deity everywhere. But the argument against psychic phenomena is so easily disposed of that only very uninformed critics would use it. It is, of course, not an argument at all. In the preface to his recent book, "On the Threshold of the Unseen," Sir William Barrett touches on the point:—

None will find in automatic writing or other Spiritualistic phenomena the channel for the "communion of saints" which is independent of material agency and attained only in stillness and serenity of soul. For the psychical order is not the spiritual order; it deals, as I have said elsewhere, only "with the external though it be in an unseen world; and its chief value lies in the fulfilment of its work whereby it reveals to us the inadequacy of the external either here or hereafter to satisfy the life of the soul."

Sir William Barrett, speaking as a protagonist of the subject, and with the clear head so obviously lacking in most of the critics, makes here the very point which a clerical objector fondly seizes as a handy weapon against it. The fact is, of course, that only through psychic phenomena have many persons come to any realisation that there is a spiritual order of life.

Mrs. M. Le F. Shepherd sends us a letter headed "The Case Against Spiritualism." It is supposed to be a reply to the Rev. Ellis G. Roberts. As a matter of fact it is simply a challenge to him to reconcile certain apparently contradictory aspects in his personal attitude towards the subject. Mrs. Shepherd quotes Mr. Roberts' statement that he is "not a Spiritualist" and "not very anxious" to investigate the phenomena of the séance room; also that "the Spiritualists had made out a very good case indeed," and that "the evidence seems well attested, the inductions appear to be cautiously made," &c., and "the Spiritistic hypothesis . . . gives a fairly satisfactory explanation." Alluding to Mr. Roberts' remarks on "Raymond," Mrs. Shepherd says, "I take it he [Mr. Roberts] certifies the case for Spiritualism as proven on this one piece of testimony alone!" Somewhat inconsistently she later refers

to two cases of spontaneous phenomena investigated by Mr. Roberts himself. Clearly, then, he was not relying entirely on the "one piece of testimony alone." After further allusion to Mr. Roberts' attitude as a protagonist of Spiritualism, our correspondent proceeds:—

There is one thing to be done, and that is to call upon Mr. Ellis Roberts to explain his own position in face of the overwhelming testimony he cites in favour of Spiritualism. Will he kindly tell us why he is not a Spiritualist, and why he is not very anxious to investigate the phenomena of the séance room?

This is certainly something very like the *argumentum ad hominem*, but for the sake of impartiality we give Mrs. Shepherd the opportunity of asking this question, although the issues which turn upon it are not very clear to us, because the case for or against any subject can surely be stated without reference to the personal idiosyncrasies whether of its opponents or its defenders. A poet may, for instance, feel altogether uninterested in mathematics—may even have a dislike for it—yet on impersonal grounds admit its value in the general scheme of things.

* * * *

"The Economic Anti-Christ," by the Rev. W. Blissard, M.A. (Geo. Allen and Unwin, 6s. net) is the unattractive title of a powerful indictment of the present unlimited sway of economic power, whereby society is organised for the creation of aggregate wealth regardless of loss in human values. Industrial enterprise, the author points out, is organised on the method of competitive covetousness. "The power of money, as it works through the law of commercial industrialism, tends to the degradation of large masses of the population—both as to material condition and in their own self-respect." Mr. Blissard regards it as a form of militarism, for "by militarism is understood the basing of national dominion and prosperity upon the organisation of physical force," and between the two militarisms, the German and the economic, he finds this family likeness—that right has to give way to might. In this "dark force" behind the throne of world-order he sees the true objective of Christian militancy, but unhappily modern Christianity, entrenching itself in spiritual individualism, has renounced its claim to be a combatant in the great struggle for world-equity. It is this opportunism which promises to be the fatal defect of the National Mission as an act of repentance from national sins:—

A national act of repentance—if real—would be the awakening of the nation to the fact that it is so organised as to promote personal sins and to make virtuous conduct difficult. But no sign is given as to such purpose. On the contrary, the National Mission is taught as meaning personal repentance only. . . . Personal repentance is, indeed, necessary. Still more so is national conviction of sin. And a great occasion is being mishandled when the Church of the Nation in its greatest religious crusade relies solely upon the opportunism of personal amendment as the remedy for evils which to a large extent are of collective origin.

The present offers a great opportunity:—

Now, in a war-stricken world, Christ is being re-incarnated in personal self-devotion. The Church will fulfil its mission if it unites with the sacrificial energy of the world-agony in the reconstruction of society on principles of Brotherhood.

INVESTIGATIONS IN PHYSICAL PHENOMENA.

NOTES OF A RECENT SEANCE.

It was my good fortune to have a sitting with Mr. W. J. Thomas, the Welsh physical medium, during his recent brief visit to London, and for the benefit of those to whom his gifts are not known I shall briefly describe the happenings. Mr. Thomas is accompanied by a friend, who has most faithfully sat week by week with him for a considerable period while the present phase of physical phenomena developed. This phase, by the way, was preceded by many years of trance experiences, and is of comparatively recent date. It is hoped that in its turn and at no distant date, whole or partial materialisation may be obtained in orderly sequence of development.

The circle numbered nine, including the medium and his friend. It was held in the house of a very good friend of psychic science, and the sitters were all known to each other. The phenomena are only at present obtained in complete darkness, but before the lights were put out opportunity was given to search the medium and his companion, and to examine thoroughly the light linen jacket which the medium wears. He was then, with the assistance of one of the sitters expert in "Scout" knots, thoroughly well tied round hands and feet and chest with many strands of rope to a strong wooden chair, no very pleasant position on a hot July evening. A number of light articles—fans, squeaking doll, rattles, cymbals, pasteboard trumpets, flowers, and a piece of chalk—were shown to us. These were called the "children's toys," as in the band of unseen workers there are said to be several children. These "toys" were laid on a strong table in a small curtained alcove near the medium. The medium's chair occupied a corner of the room, and the circle gathered round, our hostess being on his right, next the table; on his left was a sitter known to all the circle, whose hand was laid on that of the medium at his request. The others all joined hands, the medium's friend sitting between myself and another lady. The chain of hands was unbroken except for a few moments soon after the séance began, when the friend had to go to the window behind us for a moment to shut off a streak of light at the bottom of the curtain. He sang lustily in good Welsh fashion all the time, and I joined hands with the other sitter to keep the circle unbroken. When the lights were extinguished we began with a good old Welsh tune, and had not got through a verse when, by the sounds proceeding from the medium, we knew he had become entranced, and the control, "White Eagle," spoke in a loud, free, measured tone, almost impossible, one would have thought, with the medium so tightly roped. Five minutes elapsed, and someone said "Thank you," having been touched by one of the toys. This touching became general within the next few minutes; the rattles were carried round the circle, touching the heads of the sitters and even the wall and picture above the sitter who had hold of the medium's hand. Then came the doll, squeaking its hardest, and, in quick succession, the cymbals, making a tremendous noise, the flowers thrown to different sitters, and the fans and trumpets thrown or laid on the laps of various persons. The doll was deposited in mine with a good thump. In about thirty minutes from the start the sitter on my left and myself felt a soft swish of something fly past us from the direction of the medium, and this, whatever it was, fell behind us outside the circle. We presumed from the sound and touch that it was the medium's jacket. From time to time various controls spoke in very varied voices, some singing most heartily and well. A little more power, gathered after a brief interval, enabled the table to be drawn many times in and out of the small alcove. This ended the phenomena for that evening, and although no direct voice nor direct writing was obtained, as sometimes happens, several of the sitters, as well as myself, felt touches on our knees as of tiny fingers.

I have sat at many séances, but never at one where the phenomena began almost immediately, and a sceptic would be sore put to it to make me believe that in these short few minutes,

with one hand held, the medium had managed to undo the ropes tied so excellently and knotted behind.

When the lights were turned on, the medium was found in his chair as when the séance began, with the ropes secure and knotted. One strand had slipped up in rather an awkward position against his throat, and this had been mentioned by the control before the light was turned on. Otherwise they were stated, and were re-examined by the sitters. The toys and flowers were helter-skelter everywhere, and right outside the circle lay the medium's jacket, which was upon him and the ropes knotted above it when the séance began. The ropes were now over his shirt. In my lap, beside the doll, lay the piece of chalk, and written across the dark curtain of the alcove, and close to the head of our hostess, was the word "Jimmy" in bold letters. "Jimmy" is one of the band, who favoured us with a verse of "Annie Laurie" in good style.

The circle was conducted in a serious fashion, although to read the above description of the physical phenomena one might not think so. Towards the close "White Eagle" offered to answer any questions, and did so in rather a fine manner.

While to some the darkness may seem to prejudice all results and we long for light séances such as were possible under D. D. Home's mediumship, yet I can truly say that so harmonious were the conditions that the darkness seemed no bar to realising—almost seeing, if one might say so—the marvellous activity of the band surrounding the medium, who obeyed so rapidly the instructions of their leader "White Eagle." One could wish that another Dr. Crawford might arise, to chronicle scientifically the happenings of the circle, which sits regularly with the medium in Wales. No messages to verify the presence of departed friends were received, but a wonderful demonstration of new facts in Nature was given, and for this we have to thank the medium and his friend, for without their patience and perseverance through many trying years the workers on the unseen side of life could do nothing. Who often go lightly to mediums, should remember what patient workmen they have had to be at their particular job before even a very small measure of success has been obtained, and should value and protect them accordingly.

BOADICEA.

STATIONARY "WILL-O'-THE-WISPS."

LIGHTS THAT REVEAL MINERAL TREASURES.

In further reference to his inquiries (p. 244) regarding these curious natural phenomena, Mr. T. A. Kennion informs us in the course of a letter that he has recently returned from Mexico, where such lights are often seen. And he writes:—

The light in question would seem to be caused by metallic radiations (as in the case of buried treasure) given off at all times, and rendered visible to us under certain atmospheric conditions. The result of inquiries extending over many years indicates that these lights are seen in the first rains following a dry spell; they vary in size from that of a small candle to a light covering an area of a yard or more in diameter; it is invariably described by those who have seen it as being similar to that produced by burning alcohol, and the colour, generally whitish, is sometimes said to be yellow or reddish yellow, the white being a bluish white; it lasts generally a short time at each appearance, and gives off no heat or smell. That it is not caused by the container of the metal in decomposition, or by the bones of any one who may have been buried with the money is proved by abundant evidence that it has been seen where there have been neither container nor bones. Rich veins have been known to give off this light, and the writer had a gold mine in the Argentine that was first discovered by its means.

As far as is known the light is always seen immediately over the metal which produces it, and never to one side, thus far corresponding to the vertical radiations mentioned by Gustave le Bon and also M. Jansé.

Contrary to public opinion, my experience has been that information regarding buried treasures when solicited from the spirit world is very seldom, if ever, to be relied upon, though the reverse is frequently true of a spontaneous communication.

It will be seen, therefore, that a place where money is buried may present the dual phenomena of a light and psychic manifestations quite independent one of the other, and possibly witnessed by different people.

THE VOICE IN THE SILENCE.

BY THE REV. F. FIELDING-OULD, M.A.

God is everywhere, and man knows it. There is an instinct and subtle consciousness of the all-seeing eye against which he argues in vain. "Whither shall I go from Thy spirit, or whither shall I flee from Thy presence?" In the sunny glades of the forest depths voices whisper His name; among the solitudes of mountain gorges, in snow fields untrodden by the child of man, the inner sense discovers the footprints of the Creator.

"Earth's crammed with heaven,
And every common bush afire with God."

The ancients knew that feeling, and peopled the countryside with rich imagination. The woodcutter would hear Pan's pipes among the trees or the distant baying of Diana's hounds, and bursting through the undergrowth to drink from the running stream would look this way and that for the nymphs whom he had heard splashing in the pools. And yet how rare is the direct vision. "Verily Thou art a God that hidest Thyself." "O that I knew where I might find Him!" cries Job. "... Behold I go forward, but He is not there; and backward, but I cannot perceive Him." And when man calls and there is no answering voice but the mocking echo of material things, he has in exasperation made an idol which shall represent his illusive God.

Yet God may be found in the heart all the time; it is from within that the whisperings come—"Be still and know that I am God." "The kingdom of God is within you." There is the true sanctuary, the only one in which God really dwells on earth; a Presence is there, overlaid, ignored, forgotten, outraged, provoked every day, but ever applauding the good, grieving over the evil and in faithfulness refusing to be quite expelled.

There is a legend that a soul newly passed over heard God say to him, "And how did you like my beautiful world?" "Beautiful!" he replied, astonished; "was it beautiful?" Such a thing had never occurred to him. There is a good deal which never "occurs" to us because we are never "still." I have attended service in a church where the ritual was so "advanced" and everybody was so exceedingly busy getting things "correct" that worship was quite out of the question. The Quakers have possession of a great secret—the secret of silence. If we make such a noise we shall never hear the "still small voice." It is because man has been so deaf and pre-occupied that God has found it necessary to shout to the world with the insistent voice of war. There are people who will chatter when someone is playing or singing, and there are many who will not attend even to the harmonies of angels.

"Pour not out words where there is a musician, and show not wisdom out of time." The saints with one voice insist on the necessity of meditation, but though many at the present day talk much to God, there are few who quietly listen to what He has to say. We need not be surprised to read that "there was silence in heaven about the space of half-an-hour."

THE ALLIANCE AND ITS WORK: A DONATION.

We have to thank Mrs. T. R. Marshall very cordially for a gift of £50, being the first moiety of £100 kindly promised by her towards our projected scheme for providing the London Spiritualist Alliance with a house suitable for an extension of its work, with accommodation for members and inquirers, a psychic laboratory, and other features such as were briefly outlined in the leader in *LIGHT* of January 27th. Mrs. Marshall hopes that her gift will form an inducement to others to subscribe to the same object, and thus lift the Alliance out of the old cramped conditions of the past to a position of larger means and greater usefulness.

HURK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following contributions:—Mrs. A. M. Severn, 5s.; Mr. and Mrs. McBain, 5s.

SIR OLIVER LODGE AND DR. MERCIER.

I notice that the Rev. Ellis G. Roberts, in his excellently-vigorous trouncing of Dr. Mercier (*LIGHT*, August 4th, p. 246), refers to a quotation from me which may puzzle many readers. It certainly puzzled me. Dr. Mercier expresses agreement with me, quoting me as saying, seemingly in reference to Sir Oliver Lodge, that "it is curious how apparently unscientific an educated man can be, even in our modern times, when he goes outside his own particular province." Readers of *LIGHT* will not need to be told that I never said that in the connection suggested. But I could not remember whether I had ever said it of anyone else. I have now found that I did. I was hammering an ally of Dr. Mercier's in "Bedrock" of October, 1912. The article is entitled "Fair Play and Common Sense in Psychical Research," and the quotation continues:—

I suppose that Dr. Ivor L. Tuckett would condemn anyone who entered into controversy on matters of physiology without any experimental knowledge; yet he himself rushes into print on psychical research without—so far as I can gather—the least shred of actual experience. His knowledge seems to be mere book knowledge. His opinions, therefore, have the same value as the opinions of, say, myself on the inheritance of acquired characters—a subject of which I am profoundly ignorant except so far as mere reading goes. But I have the sense to refrain from writing articles on Weismannism. I trust this remark does not savour of spiritual pride. But it really is something to realise one's own ignorance and the wisdom of silence. Dr. Tuckett does not realise this with regard to psychical research, and I wish in my humble way to help him.

The full quotation seems applicable to others as well as Dr. Tuckett. On his own showing, it is clear that Dr. Mercier knows little or nothing of psychical research except from books.

J. ARTHUR HILL.

CRITICISM: A PAGE OF HISTORY.

It is interesting for those who are standing up to adverse criticism to-day to realise how much more virulent was the animus against Spiritualism some half-century ago. In 1873 was published the Report on Spiritualism of the committee appointed by the London Dialectical Society. This committee of thirty-six members, amongst whom was the late Alfred Russel Wallace, after long and painstaking investigation extending over many months, presented their Report to the society, who promptly refused to publish it. The committee then unanimously published the Report on their own responsibility.

The interesting part, however, is to observe the reception which it met from the Press of the day, and to compare it with that meted out to psychic matters at the present moment. The "Times" terms the Report "nothing more than a farrago of impotent conclusions, garnished by a mass of the most monstrous rubbish it has ever been our misfortune to sit in judgment upon." The "Pall Mall Gazette" says, "It is difficult to speak or think with anything else than contemptuous pain of proceedings such as those described in this Report." The "Morning Post" shortly dubs the Report "entirely worthless."

The "Saturday Review" hopes that "this Report will involuntarily lead . . . to discrediting a little further one of the most unequivocally degrading superstitions that have ever found currency amongst reasonable beings." The "Sporting Times" reviewer remarks: "If I had my way, a few of the leading professional Spiritualists should be sent as rogues and vagabonds to the treadmill for a few weeks. It would do them good. They are a canting, deceitful, mischievous lot. Some of their dupes are contemptibly stupid—insane, I should say. . . . Indeed, most of the Spiritualists with whom I am acquainted are vegetarians, teetotallers, anti-smokers, anti-vaccinators, and I know not what also. Perhaps this fact may help to explain their otherwise inexplicable folly."

Such frank expressions of opinion make interesting reading; after all, our critics are not quite so cocksure nor yet so fearfully angry to-day. Things are moving, and in spite of hot-tempered individuals who grow apoplectic in their vehemence the truth is coming into its own. *Festina lente* is no bad motto—even for a Spiritualist.

H. E. H.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, AUGUST 18th, 1917.

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THE NATURE OF LIFE AFTER DEATH.

In the "Journal" of the American Society for Psychical Research, for June last, Dr. Hyslop discusses the question of after-death conditions, as arising out of some of the communications given in "Raymond," and especially the allusions to brick houses and the whiskey and cigar episode, which has proved so tempting a morsel to would-be critics that they have not scrupled (and this applies, we are sorry to say, to some of the clergy) to garble and distort the facts, with clear signs of malice. It is not true, for example, that Raymond Lodge stated that he or his companions drank whiskeys and sodas and smoked cigars. His statement was that a newcomer to spirit-life, full of the wants and habits of the earth he had but just quitted, once asked for a cigar, and that he (Raymond) thought that this was an impossible demand; but, nevertheless, the chemical resources of those who ministered to the needs of the newly arrived were equal to the production of something that appeared to be a cigar, and that the result was effectual in gradually weaning the new spirit from his earth appetites. And the same applies to the "whiskey" and the "soda water" and the "meat" dealt with in the "Raymond" messages. The things were produced for a special purpose; they formed no part of the normal life of the spirit when acclimatised to his new conditions. That is made so clear that those who misrepresent the story must be either very stupid or very unscrupulous. It does not matter whether they accept the statements or not. To distort the account and then pronounce it to be absurd is calculated to produce in the mind of the unbiassed thinker the suspicion that the absurdity may lie in the distorted story and not in the story itself. The latter strikes us as simple and natural enough. The attempts to pervert it have an ugly significance.

Dr. Hyslop handles the question in his own way, carefully bringing out the facts as recorded. And, dealing with the general issue of the apparent materiality of after-death conditions, he expresses the view that the prejudice excited against the idea of a post-mortem world that seems in some measure to duplicate the facts of this one arises from the Cartesian philosophy which taught the idea of a complete and utter separateness between the two:—

It is this assumption that makes the talk of spirits about houses, clothes and other physical realities so preposterous. But the Cartesian philosophy may be only half-true. There may be some sort of opposition between mind and matter, thought and reality, subjective and objective existence, but it may be no more than physicists set up between the sensible and super-sensible world in their own realm. It is well known that there are super-sensible physical realities, without going to the atoms or corpuscles for them; for instance, the air, many of the gases, X-rays, and perhaps many more known to the laboratory. They are still like and unlike sensible reality, and there is no *a priori* reason why the antithesis between mind and matter should not be resolved in the same way, and to do this would deprive the ridicule of many claims in Spiritualism of its force.

One is glad to have from such an authority an endorsement of the attitude we have frequently taken on this question. We have long clearly seen that all states from lowest to

highest melt and merge into each other; the chain of sequence is always there, although we are not able to trace all the links. Some of the criticism we hear regarding the Spiritualistic presentation of life after death disregards the most elementary laws of thought. We have heard the objective side of post-mortem conditions denounced on the ground that after death the life of the spirit would be wholly an "interior" one. As though you could have an interior without an exterior! The man who sets out to criticise statements to be found not only in "Raymond" but in innumerable other books on the same subject, must have room for more than one idea in his mind. He must frankly recognise that the statement of facts on a low plane of spirit existence (which includes the life of this world) does not in the least degree negative the reality of the most exalted experiences—experiences that transcend the highest reaches of human thought. Let him be sincere with himself. Many of those from whom the loudest protests have proceeded regarding the whiskey and cigars in "Raymond" are themselves addicted to those luxuries. It may please them to look forward to being instantaneously changed at death into radiant angels with no speck or stain of earth. Nevertheless, we can imagine some of them, when this pleasant illusion is dissipated, being humbly grateful for the services of the skilled chemists whom Raymond describes, and thus enabled gradually to overcome those earth-appetites which they indulged here while affecting to scorn them.

Dr. Hyslop goes very fully into the philosophy of the matter as concerns the reality or non-reality of the experiences described in "Raymond." That is a question on which we have not space to follow him very far. We have discussed the subject many times in LIGHT, but it has always seemed to us that the problems of the life to come are but a slight extension of the problems which confront us here. Life is all of one piece. We do not need to go to communications from the next world to find matter for interminable discussions on the difference between reality and dream or illusion. There are plenty of people in our midst who question the actual reality of this present life, and who are full of vague theories about its delusive character—a "dream within a dream," fantastic, ephemeral, and so forth. But here, as elsewhere, we find no gaps, no ultimate separateness. What we are dealing with is not alternatively illusion or reality, but reality in an infinite number of grades, conditioned by the consciousness. When we discover, as so many of us have done, that the individual human consciousness is not limited to a temporary life on earth, the conclusion is strengthened and illuminated. Because then the old objection that a house or a tree *must* be real "because it is a fact for all whatever their mental outlook" is easily met by pointing out that it may not be a fact at all for a person outside the physical condition, just as his "house" or "tree" may be quite non-existent to us. No doubt some spirits are in a dreamy or bemused condition. But so are some mortals, and the testimony of either regarding their conditions is clearly unreliable. To accept, as some do, the reality of spirit beings, but to describe their account of their surroundings as "dream-stuff" always strikes us as a dangerous proceeding. The argument is two-edged.

"Put us outside the physical world," says Dr. Hyslop, "and we should probably question its existence or possibility." To which we might add that even if we accepted its existence, we might gather some very extraordinary conclusions regarding it. If we decided that its inhabitants were more or less mad, and all in the throes of a horrible nightmare, nobody could blame us!

DR. CRAWFORD'S EXPERIMENTS.

A STRIKING REVIEW.

By the courtesy of Mr. Ray Knight, the London representative of "The Statesman," the Indian journal, we are enabled to give the following passages from an article on Dr. Crawford's experiments, which appeared in that newspaper on June 8th:—

Few indications of the bias of educated thought during the last hundred years are more striking than the long-maintained determination of scientific men to proscribe inquiry into the abnormal happenings of the séance room. So confidently did the philosophy of the Victorian era found itself on the convictions that the universe holds nought but matter in the shape in which our senses can recognise it, and that the phenomena of life and mind are merely exhibitions of properties inherent in such matter, that any excursion into a domain where these postulates were or might be overthrown was forbidden under pain of excommunication, and all the forces of authority, ridicule and an omniscient contempt were employed to deter the adventurous from exploring regions whose very existence was incompatible with the science of the time. When Sir William Crookes, then a brilliant young investigator in the fields of chemistry and physics, undertook inquiry into the singular phenomena associated with the famous medium D. D. Home, he did so at the imminent risk of professional ruin. The Royal Society stopped its ears to the account offered it by Professor Crookes of his laboratory experiments with the medium, while its leading spirits, though they would not accept his invitation to come and witness the experiments for themselves, thought it no shame to denounce them in scientific journals as the product of imposture and ignorance. In vain did Dr. A. R. Wallace, himself joint artificer with Darwin and Spencer of the foundations of the popular materialistic philosophy, acknowledge his belief in the genuineness of the so-called Spiritualistic phenomena. Where, as in his case and Professor Crookes', the reputation of the heretic was too well secured to be displaced, a deprecatory allusion to the foibles and weaknesses of great minds was thought a sufficient reply to such testimony; but when he was one of lesser rank, the sledge-hammer of authority descended with all its force and crushed the unhappy innovator like an egg-shell. Thus was the cause of Truth defended by the champions sworn to its protection—much, one might say, as Belgium was defended by her guarantor Germany; and thus was the great lesson slowly burnt into the rising generation, that the prime aim and object of all education is to inculcate a wholesome distrust of authority! The fact of course was that, since truth and the science of the day could not co-exist in the same environment, the science felt justified by its own laws in going to any length for the sake of self-preservation (the German parallel again obtrudes itself), and no alternative was available but to suppress the truth as long as possible, and denounce it as falsehood whenever it dared to show its head. Save for one or two notable survivals, however, of whom Sir Ray Lankester is, perhaps, the most prominent, this school of obscurantism has few disciples nowadays; yet it has transmitted a curious little bequest to posterity in the prejudice still subsisting against investigation of the "physical phenomena." One would have supposed that this side of Spiritualism would have been the first to attract the scientific inquirer. It lends itself to examination by the accustomed methods of scales and camera; its results can be controlled as rigidly as those of a chemical experiment; it can be investigated under conditions exclusive of fraud; in a word, it can be made to yield exactly that "laboratory evidence" on which alone the scientific men of a generation ago would consent to rely as proof of any proposition. On the other hand, the performances of the trance medium, the automatic writer or the crystal-gazer are attended by all the corresponding disadvantages; they cannot be examined by physical methods, they are capricious and insusceptible of control, while even if fraud can be excluded from the conditions under which they are obtained, it is practically impossible to shut out the hypothesis of thought-transference which deprives their results of all value. Every consideration would, therefore, seem to point to the investigation of the physical phenomena first and the metaphysical afterwards; whereas the course followed has been exactly the opposite. During the thirty odd years of its existence the Psychical Research Society has done much excellent work, but it has left the physical phenomena almost entirely alone, while never ceasing to complain of the difficulty of securing definite and unequivocal proof from the metaphysical; and despite the example set by Sir W. Crookes in 1870, a similar reluctance seems to have characterised all other inquirers into the unknown. The reason is not far to seek. The reluctance is only another name for fear, and the fear is the

bequest from scientific obscurantism to which allusion has just been made. In other words, the physical phenomena have been left severely alone because no man of science was prepared to face the revelations that he secretly knew must ensue upon their honest investigation.

But—to use a once familiar phrase—we are getting on, though not over rapidly. The terror of the unknown is gradually giving way before the *scientiæ sacra fames*, and inquiry into the physical phenomena is at last being conducted—with the inevitable result. Dr. W. J. Crawford, Lecturer in Mechanical Engineering at the Municipal Technical Institute of Belfast, comes to his task trained in what is called scientific method, and equipped with all the resources of the physics laboratory. He has been so fortunate as to secure the services of a private medium, a young lady who lends herself to his experiments with the approval and active assistance of her family, and without fee or reward save such as accrues from the conscious performance of useful work. In these favourable circumstances the signs and wonders have been duly forthcoming in a shape in which the materialist—if such there still be—must either consent to accept them or else commit intellectual suicide.

After a description of the experiments which are now well known to our readers, the article proceeds:—

The experiments are all clearly detailed in Dr. Crawford's book, and the reader is invited to consider them for himself and check the author's conclusions in the light of his own judgment and experience. If he has happened to see the series of materialisation photographs taken three or four years ago by Dr. Schrenck-Notzing, he will follow the argument with better comprehension. Brief reference is made to the intelligences—extra-human or human-subconscious—which direct the experiments, and here again the facts are laid before the reader with a commendable candour and absence of dogmatic assertion.

IS IT "ORGANISED LIVING MATTER"?

Mr. Benjamin Davies, of Wilford, Enfield, writes:—

The results of recent experiments made by Dr. Crawford and published in *LIGHT* of July 21st, which I have just read, appear to me more surprising than any results he has yet given us. Are we to assume that the loose matter taken from the medium is organised living matter? The results shed quite a new light on the question of levitation. One is prepared to accept a theory of the cantilever such as is described by Dr. Crawford in his book, and also suggested by Sir Oliver Lodge in 1894 in connection with the Eusapia Paladino experiments, as a projection from the body of the medium (*Journal S.P.R.*, Vol. VI, p. 334). But here, surely, is something very different—not an active projecting arm, but a loose mass of matter withdrawn from the medium in huge quantities which can be left on the floor anyway, or be shaped into rods or stiffened into levers for active purposes as desired! Very wonderful and possibly quite true. Can matter, in a similar manner, be withdrawn from a mass of inanimate matter, or must it always be living; and, if living, can it be withdrawn from the body of an animal, say a dog; or is the process limited to the organised matter of human beings?

The matter withdrawn is apparently of considerable density and subject to gravitation, yet quite impalpable and invisible—an extraordinary result!

THE DIRECT VOICE: A SUGGESTION.

A correspondent writes that on reading the report on page 240 of a séance with Mrs. Roberts Johnson, the question at once occurred to him why a gramophone should not be used on such occasions. Such a song as Jock is reported to have sung could then be exactly recorded with all the quality and inflections of the voice, so that persons who knew the singer in this life would be able to say whether they were those of his voice when on this side. We see no reason why such a suggestion should not be adopted, but all who are familiar with direct voice phenomena know that there is sometimes a considerable difference between the voice of a communicating spirit and the voice which was peculiar to him when on earth. The resemblance is usually represented by a number of minor points, such as the manner and style of speech, and here the likeness is often very marked.

IF we could but once a year exchange two words with our loved and lost, Death would be no longer Death.—ERNEST RENAN.

EXPERIENCES OF THE DYING.

We continue to receive testimony regarding the apparent experience on the part of dying persons that they are being welcomed by angel beings—dear friends or relatives.

M.S., an Edinburgh lady, who, though not a trained nurse, has had much nursing experience, sends us an account of the death from fever of the little six-year-old daughter of her next door neighbour. The mother was sadly neglectful and, not realising how ill the child was, left her for hours at a time in charge of her brother, a boy of twelve. Going in one day to see what she could do for little Nellie, M.S. observed an expression of radiant joy on the child's face. To our correspondent's clairvoyant vision the small chamber was filled with a bright light, "just as if there were no walls to the room," and she saw above the bed the figure of another child, who appeared to be waiting. Then a long stream of mist, or what seemed a human form draped in mist, floated upward from the head of the dying girl. It had half emerged when the mother entered. At once the spirit returned to the body and the expression of joy was replaced by one of pain. The mother was induced to retire. Again the mist rose from the head, again Nellie's face wore a look of ecstasy, and with a cry of "Lily!" she was gone. In a few minutes the emergence was complete, the forms of the two children blended with one another and vanished. Not till afterwards did M.S. learn that Lily was a sister of Nellie's who had passed away about a year before.

Another correspondent—Mr. William Price, of Bristol—writes that he was once watching by the cot of a dying child of just over eight months when the little one, looking into his face with a radiant smile, lifted one arm and pointed to a far corner of the room. Mr. Price turned his gaze in the direction indicated, but could see nothing to attract attention. "But the child's features were irradiated with a supreme brightness, and looking from me to the corner at which he was still pointing, his little spirit passed to its new abode."

Miss E. P. Prentice, though she does not give us any psychic experience of her own, tells us that she is constantly coming in touch with those of other people, and a short time ago she received the following from a lady acquaintance (whose address she furnishes us, but not for publication). This lady's father was a strictly moral man, but never attended any religious services, and, when he was lying on his death-bed, his wife, who was a Methodist, expressed concern for his soul's welfare, and asked if he would see a clergyman. He replied, "No! Look! The room is full of angels. They are coming so quickly—coming for me!" and when he passed his face wore a heavenly smile of joy and peace. Miss Prentice adds:—

Hospital nurses say that the majority of dying persons are quite unconscious in their last hours. Doubtless the psychic body, in the throes of disentangling, functions partly on another plane of existence. Clairvoyants vary in their statements, but I think we may depend upon the testimony of the dying, who get clearer vision when about to depart, and Stephen said, "the heavens open."

"E." writes:—

I was a hospital and private nurse for twelve years, and during that time I never saw signs of ecstasy on the face of a dying person.

But I nursed my mother through a long and painful illness, and as the end drew near her suffering ceased. She gazed upwards and began to speak. "Flowers," she said, "all kinds of lovely flowers!" Later on, she seemed to welcome someone, and turned to us who were watching beside her as though to show us to the new-comer. Her face expressed *rapture*, and although more than twenty years have passed since then, my memory of the scene is as vivid as though it were but yesterday.

"LIGHT" MAINTENANCE AND ADVERTISEMENT COMPENSATION FUND.

We have to acknowledge, with thanks, the following further donations to this fund:—

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A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 20TH, 1887.)

As long as the public is willing to be deceived, it will be deceived. So long as it expects the heavenly host, especially its own friends, at a given hour every evening on the payment of a dollar or two, it will get something as silly as its own expectations. All the great ones will be brought up to tickle the poor creature's vanity, and to talk rubbish at his will. The residuum not yet eliminated which early bad methods of investigation left to us. It has to be faced and sternly denounced, not overtly or covertly apologised for. And this more because, unless some professed mediums are slandered, nefarious practices flourish in America under cover of the much-abused mediumship. But let it not be forgotten that the so-called investigator is more to blame than the medium. A study of the common conditions of mediumship should always precede any experimental investigation in the circle.

—"M.A. (Oxon)."

Mr. Redway announces the first number of "Lucifer: A Theosophical Monthly," edited by Madame Blavatsky and Miss Mabel Collins (Mrs. Keningale Cook).

THE NEWER VISION OF LIFE.

In the course of his address at Hampstead Garden Suburb on the 6th inst., briefly alluded to last week, Sir Oliver Lodge said:—

The last thing a deep-sea fish would discover is water. It would never know of the existence of water, though it lives and moves in it. That is our position with regard to the ether, the mysterious entity of which matter is composed and yet which makes no appeal to us. The point I want to emphasise is the omnipresence of the unseen (I use the word "unseen" in the generic sense to include untouched and unfelt). The omnipresence of the unseen is a great revelation of science. It is all around us, an immense reservoir of energy. The great extent of the universe, the field of this struggle for life, is what has been revealed to us. You are engaged in discussing the work of reconstruction after the war. It would help you in this work to realise that this great universe has not come into existence for nothing, that we are responsible members, that we can help in the course of evolution and that now is a great opportunity for giving that help. The future of the race depends partly upon each one of us. All the work we are doing is worth while, and we are not alone. You know that I consider that one of the revelations of science is that our existence continues, that it does not come to an end, that survival beyond death is a fact. If so, what is the consequence? Surely that we are surrounded by a host of helpers, people who have worked here in the past and whose interest in the welfare of humanity is still active, who are keenly desirous of helping and are able to help, and, as I think, to guide. This army of helpers does not make any appeal to our senses. They have no longer material bodies but they may have ethereal bodies, and what does not appeal to our senses may exist for all that.

Those who think that the day of the Messiah is over are strangely mistaken. It has hardly begun. In individual souls Christianity has flourished and borne fruit, but for the ills of the world it is yet an almost untried panacea. It would be strange if this ghastly war fosters a knowledge of Christ, but stranger things have happened. Whatever the Churches may do, I believe that the call of Christ will be heard and responded to as it has never before been responded to on earth.

A DEATH WARNING.

We have received the following reminiscence related by a minister of the Established Church of Scotland:—

In the year 1865 a youth named Munton was drowned in Denton Reservoir, a sheet of water between Melton and Grantham.

On the day of his death his mother was sitting in her front room, and what sounded like a pailful of water was (apparently) thrown at the window, making a great noise as of splashing. She went to look out to find the cause, but could neither see nor hear anything further. Only a few hours afterwards she heard the news that her son was drowned, and learned that it was at the same moment she heard the splash upon the window. The lad was buried in Ockham Cemetery (Rutlandshire), and I have by me the inscription on his tomb.

OCCUPATIONS HEREAFTER.

A SUGGESTIVE IF "UNSCIENTIFIC" DESCRIPTION.

In our occupations on earth, whatever may be our speciality, there is involved a spiritual counterpart. An architect would be busy helping the unimaginative and unidealistic to attain the beautiful, and so showing the souls who lived in and preferred squalor and ugly surroundings the connection between the law of beautiful living, our bodies, and the homes in which we live. The geographer would be connecting the contour and map of the earth with the etherial planes which correspond with the physical surface, learning and showing the deeper spiritual relationship between them. The botanist would see and study the flowers just as on earth, but in their etheriality, radiant in outline and luminous in the colours which they display. The physicist and chemist will pursue their finer studies in the investigations and discoveries of the elements, laws and forces which will mark the dawn of conscious knowledge of the oneness and unity of life, and they will forward to earth's inhabitants the results of their findings. So the inventor will never cease to plan, construct and create what will work for greater human service, both in the spiritual spheres and on earth. Those who were irresponsible will be taught and learn responsibility. Those who seemed, and were, conscienceless will be made to obey the still small voice of the soul. Those who murdered will be taught to respect life, even that of a grovelling worm; while those who were vain, proud, flippant, indifferent to life's highest uses and purposes, will come to learn how great is true worth, how dignified is labour, how sacred is one's honour and character, and how beneficial are all experiences of life. The falsifier will learn so to love truth that any sacrifice will not be too great to make for it. And on the spirit side of life such occupations as develop these phases of character will be chosen, in order to end the sorrow and dispel the shadow which errors made possible on the way from earth to heaven. When it is said that love, not hate; knowledge, not ignorance; truth, not error or falsehood; justice and mercy, not force and cruelty, bring the most exalted stations in the spirit world, it implies that these virtues and their opposites have the same values on earth, although the results are not so evident. A person may be rich, and yet false, unjust, cruel, hateful, and ignorant. Such riches represent only temporal power, and abject weakness, humiliation, and misery after death until the soul expiates his selfishness. And no doubt the occupation of any miser, like Scrooge in Dickens' "Christmas Carol," will be to practise benevolence in whatever he does, in order to undo his past and improve his present spiritual station. So our occupations and vocations on the spirit side of life have the least to do with wages or what we can obtain in an objective sense, but only with what we can be or attain in a subjective or spiritual sense. Let the reader not flatter himself that the soul can divorce itself from its business on earth by the change called death. No such miracle is possible. Whatever magic death performs, it brings the soul the full harvest of whatever it has sown, good or evil, as the case may be. Nature never parries nor parleys. She does not temporise nor compromise. She pays her debts, and exacts the same obligation from all. As touching our occupations in the hereafter in the light of necessity, duty, and choice, the object and end of all labour is *soul-unfoldment*, and not merely happiness. Happiness, joy, peace, are by-products or effects of such unfoldment. As the realisation of truth is the object of art, and not "art for art's sake," so character is the measure of our love of both art and truth.

—From "Beckoning Hands from the Near Beyond,"
by DR. J. C. F. GRUMBINE.

PSYCHIC EXPERIENCES: AN INQUIRY.

"Yestr" (a military correspondent) writes to ask whether our readers can throw any light on his experiences. He and his wife have substituted for table movements a rather novel method of communication. Sitting opposite one another, they join hands by the lady placing her hands, held palms downward, on those of her husband, held palms upward, and both bending their fingers. As each letter of the alphabet is pronounced, their hands swing inward and strike each other, the letter wanted being indicated by the hands remaining together. "Yestr" also designed a small instrument connected with an electric buzzer, and capable of being moved by a light breath. When this instrument has been on a table about four feet from the sitters, invisible agencies have in daylight formed the connection, making and breaking contact in compliance with "Yestr's" requests. But the light "Yestr" wants is in regard to the messages he receives. They purport to come not only from relatives and friends, but from the spirit guides of well-known mediums. Some of the communicating entities, he believes, are the persons they profess to be, others are impersonators of these same individuals, and he is puzzled by the fact that those he takes to be impersonators seem to have more power than those whom he supposes to be the real people.

RELIGION A PART OF THE ELAN VITAL.

Religion has not come to man from without; it has not descended upon him from above; it is not something mechanically added on to him like a new upper story superimposed upon the general structure of his animal instincts and intelligence. This conception of a special religious faculty or instinct peculiar to man will have to be surrendered; as also the idea, at one time entertained, that religion originated in the supernatural communication of divine knowledge to primitive man, who as a moral and rational being alone amongst the earth's inhabitants was supposed capable of receiving it. . . . These and all similar *external views* of the nature of religion and its origin must be laid on one side. . . . Religious experience, if we would rightly understand its true function in human life, cannot and must not be dissociated from the rest of experience. It does not mark an absolute break in life's development, but is in direct and continuous line with the general upward movement and "urge" of life from the time of its first appearance on the planet until now. Religion, then, has not only been continuous throughout all its own evolutionary stages, but is itself in unbroken continuity with the striving of life as a whole to ascend, with what Prof. Bergson has termed the *elan vital*, and is, indeed, its highest fulfilment.

"Religion and Reality," by J. H. TUCKWELL.

ERRATUM.—In the footnote to the review by Dr. Ellis T. Powell on page 250 of Mr. W. H. Evans' new work, "Constructive Spiritualism," the price of the book was erroneously quoted at 1s. It should have been given as 2s.

Out of the thorn the rose; out of the darkness the dawn and the day; out of the storm and the rain the sunshine and the bow of promise; out of the trials and the tears the knowledge, and out of the knowledge the power!

A PRIVATE in a company stationed at Thetford, Norfolk, writes to inquire how he can get in touch with Spiritualists in that district. If we have any Spiritualist readers in Thetford or neighbourhood, we shall, on hearing from them, be pleased to put them in communication with our correspondent.

THE PRESENT CRISIS.—In submitting to us a long synopsis of a work which he is desirous of placing before the public, "Nemo" expresses his conviction that "at the present time man has reached an important node of his pathway in existence which marks the end of his religious childhood and of much that is mistaken in his life and civilisation that is barring his further progress upon earth. If all goes well with him in the present war, then he will live to achieve real progress and prosperity in his earthly existence." "Nemo" holds it, however, to be "no mere figure of speech to say that at the present time men and nations are in reality fighting for the further existence of all humanity upon earth."

THERE is no wealth but life—life including all its powers of love, of joy and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest, who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.—JOHN RUSKIN.

THE EXPECTED WORLD-TEACHER.

A FRIENDLY REJOINDER BY R. H. GREAVES.

I looked through the columns of *LIGHT* for May 19th as soon as it arrived, to-day, in the hope that someone nearer home had replied to the article by Mr. E. Wake Cook which appeared in the issue for May 12th, but was disappointed. It behoves me, therefore, as one of the many who know that the "World-Teacher" will shortly be born, yet are not by any means Theosophists, to say a word in reply.

With the general attitude of Mr. Cook on the desirability of our developing our own faculties to the utmost, and not assenting to any "strait-jacket orthodoxy," I am entirely in sympathy; but of what avail are *any* objections that might be raised by us to what some fear would result if a specially qualified and commissioned Teacher were to appear, if it be the purpose of the Supreme to send us such a Teacher?

Unlike Mr. Cook, I had never even heard that Theosophists had made any reference to the coming of such an one when I began to receive definite communications in which I was told that within the next few years there should be born One who would be endowed with special qualifications to lead mankind to nobler aspirations and far nobler life. I had heard of the claims made on behalf of certain people—some living, some deceased—and had regarded those who could believe in any such thing as labouring under a most unfortunate delusion; yet my antagonistic attitude of mind could not avail to prevent the statement from being made with great clearness, and accompanied with a wealth of detail, and in the midst of so amazing a mass of strictly "evidential" matter, that it were impossible not to believe, at least, that my communicators were convinced of the truth of the revelation. Here let me digress for a moment to say that I refuse, absolutely, to regard as evidential any communication that could be deduced, by any process of thought-reading or mind-reading, from my own thoughts or even my "subconscious" memories—if I may be permitted the use of so atrocious a term. Having practised thought-reading myself for many years, I could hardly be so utterly stupid as to imagine that there are none in the other world who do the same, and with far greater certainty.

When, at length, I had been compelled to accept the belief, and had come to rejoice in it, I was told to read Stainton Moses' "Spirit Teachings," and was surprised to find that the prediction had been made to him nearly fifty years ago. Before I had read to the end, I was told to get "Raymond" and read that book also; and great, indeed, was my surprise to find a distinct hint of the same belief in the communications of that worthy son of a most worthy sire.

It were foolishness to expect any man to accept so momentous a statement on the ground that communications to that effect had been received, by no matter how many, from the other world; and I am far from desiring at this time to win converts to the belief. That will come, inevitably, in due time. I do desire, however, to point out that there is cause for nothing but rejoicing in the prospect, and that, far from "cramping us back into mental childhood," the advent of one specially qualified to further the work so nobly begun by "the man Christ Jesus" could only lead us to broader and truer views of life and duty, and might well bring blessings in its train beyond the highest aspirations of any of those noble men and women who are striving to make religion a practical reality, and not, as it generally is, a profession of discipleship which lacks the full fruition of "godliness."

Having been a pantheist for many years, I can hardly be regarded as one predisposed to believe in any form of "orthodoxy," and those who laboured to mould my thought had a very different task to perform from that of those who sought to enlighten Stainton Moses—whose orthodoxy somewhat obstinately opposed their teachings—yet they have convinced me that our life is ordered for us, and that the time is fully ripe, or rather will be fully ripe after the nations have been purged and prepared for a clearer revelation by this great World-War, for the appearance of One who shall marshal the hosts of those who already begin to cherish a religion of true brotherly love, and

are not content with one which makes profession of brotherhood on Sunday, but permits business life to be a most unbrotherly warfare throughout the week.

To mention Andrew Jackson Davis, or any other like him, in such a connection is entirely beside the point; for such men, though undoubtedly worthy of high honour, can never properly be classed among the great Teachers of religion—*religio*, if you please, not *theologia*.

As the world benefited beyond the power of language to express, and that mentally as well as morally, through the coming of the Christ, though the years of His ministry were few and the records of His life and work are so meagre, and garbled withal, so the world would benefit in still greater degree by the coming of One worthy, by reason of the fulness of his love for humanity and his power to win men to the consecration of the whole of life to the noblest aims, to be hailed as a new Messiah.

Let us who realise something of the inestimable blessing that our communion with noble men and women who are "not lost, but gone before," will bring to the world resolutely decline to confuse issues or argue about probabilities or "impossibilities," but let us wait with open minds for the issue. There are now thousands in conservative and unimaginative England who look forward with eagerness to the coming of this great Leader. They tell us that they are assured that the time of his coming is at hand. To speak after the manner of the ancients, "If this matter be of man, it shall come to naught." But what if it be of God?

But why assume that the One, whom many who seek after *Theou Sophia*, yet are not called Theosophists, confidently expect, shall be a "Mahatma"? Why assume that he either would or could be other than a "man born of woman"—the fruit of the true union of soul and body that alone constitutes true marriage, and alone can produce such men as this world sadly needs? We may believe—as I think, rightly—in the statement that there are celestial hierarchies; but I am distinctly told that the angels—I prefer that term to others much in vogue in some quarters—appear not in the flesh. The natural "Saviours" of mankind are men, not angels, or any other superhuman beings whatever; and who would say that the birth of a man of such marked nobility and soul-power as to be able to "bring life and immortality to light" as never before could be other than the greatest benefit that the Supreme could bestow upon us?

Believe it or not—and, like all great psychic truths, it is not matter for so-called "scientific" investigation and discussion—such an one will surely be born, and that probably at the time which the thoughtful reader will have seen mentioned in Raymond Lodge's communications. Then what shall those men say who have denied the possibility, or have decried the belief lest the Wisdom that should bestow so great a gift upon us prove to be unwisdom?

One word more. While it is not clear, from the article in question, just what the writer meant by "an authoritative Teacher," let us not forget that the One of whom men said that He taught "as one having authority, and not as the scribes," brought nothing but good to the world, and that the clergy—of whom I have been one by no means guiltless in this matter—through their lack of that faith without which there can be no true understanding or inspiration, have made much that He brought us to be of no avail. Were it not well, indeed, that One in whom should be all the fulness of the Spirit that was in Christ Jesus should come to lead us, in these modern days, to the knowledge of the truth as apprehended by him but not by the modern churches?

Roselle Park, New Jersey, U.S.A.

June 7th, 1917.

The appearance of the above article has been delayed owing to the difficulties in the postal service and the publishing conditions.

Just as life must either give out new life or decay and die, so man must give forth always such knowledge as he possesses. And in proportion as he does so, he develops and grows; and as he neglects to do so, he deteriorates. So the very greatest function a human being can fulfil is to hand on the truth—
DR. HECTOR MUNRO.

Light:

SEP 14 1917

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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CONTENTS.

Notes by the Way.....	265	Criticism and Romance.....	263
"One Brings Another".....	266	The Atlanteans and Titans.....	269
The Death of Tom Foy: Was it		Message Received by Planchette.....	269
Foreseen?.....	266	A Great Message.....	270
"The Case Against Spirit-		Mr. A. Vout Peters: Proposed	
ualism".....	267	Testimonial.....	270
Experiences of the Dying.....	267	A Generation Ago.....	271
Tests Through Mrs. Roberts		Mental Effects of Music.....	271
Johnson.....	267	Question for Father Vaughan.....	271
The Later Pepys: An Imaginary		Progress of Psychic Science.....	272
Diary Extract.....	268	James William Sharpe.....	272

NOTES BY THE WAY.

The re-appearance, in a revised edition, of Mr. H. G. Wells' famous book, "First and Last Things" (Cassell and Co., Ltd., 6s. *net*) is one of the literary events of the time and now that the attention of all thoughtful people is so closely directed to human life, its meanings and its values, the work is bound to have many new students. Most of the book is taken up with questions which have no very special relation to the subjects to which *LIGHT* is devoted, although in the chapter on Metaphysics those who have gained a knowledge of psychical and spiritual realities will find much to arrest their attention. For to many of them it will appear that they have become clearly conscious of another dimension of thought, of which Mr. Wells at present has only glimpses and suspicions. He has, for example, discovered that "relentless logic is only another name for stupidity—for a sort of intellectual pigheadedness"—that is to say, there is a point at which logic breaks down in the examination of things. He dilates on this question through several pages. Some of our subtler thinkers, like Mr. F. C. Constable, could put it all into a few sentences by the aid of the new lights they have gained by a study of the psychical possibilities of life. Mr. Wells (p. 228) is apparently under the delusion that Spiritualism is entirely a question of "tapping at the underside of a mahogany table or scratching stifled incoherence into a locked slate." It is wittily put; only, like some of Lord Macaulay's epigrams, it attains brilliance at the expense of truth.

* * * *

"The dead," says Mr. Wells pontifically, "stay where we leave them . . . living they were mortal. But now they can never spoil themselves or be spoilt by change again. They have finished—for us, indeed, just as much as themselves. There they sit for ever rounded off and bright and done." Well, while we agree with Mr. Wells regarding the limitations of logic, yet it has a very definite and practical use here. What is the matter with those positive pronouncements of Mr. Wells which we have just quoted? In the first place it is clear that Mr. Wells is writing of one thing and thinking of another. He is confusing the "dead" with *memories* of the "dead," and is assuming also, quite unwarrantably, that a thing is always "spoilt" by change. He paints for us a vivid picture of his friend Bob Stevenson, and assumes (quite rightly) that wherever he now is he will retain the characteristics that marked him in life. "If he lives he lives as I knew him," says Mr. Wells. Only a supernaturalist would deny it, Bob

Stevenson doubtless continues as he was—"a presence utterly concrete, slouching, eager, quick-eyed, intimate and profound," and not as some beautiful and ineffectual angel. Only, for Mr. Wells, his friend Bob Stevenson "walks for ever about a garden in Chiswick, talking in the dusk." Those who can conceive of Henley, that literary Viking, eager, masterful, strenuous (a vivid memory to some of us) as "tapping at the underside of a mahogany table, &c.," are "dreary fools and knaves." "If he found himself among the circumstances of a Spiritualist séance he would, I know, instantly smash the table with that big fist of his," says Mr. Wells. Of course if our vanished friends are by us resolved into mere memories, these memories will doubtless act out the parts assigned to them—the obedient puppets of a memory-world. But suppose they are alive, breathing, sensible creatures, with will, thought and emotion—what then? Clearly they will not be limited by our ideas, but only by their own.

* * * *

"Light on the Future; being extracts from the Notebook of a member of the Society for Psychical Research, Dublin" (Kegan Paul, 3s. 6d. *net*), is a record of communications received at sittings of a small circle of friends held in a private drawing-room in Dublin from 1905 to the present year. At first they were obtained by table-tilting; afterwards through the Ouija-board. A chapter which will arrest attention is that in which a great number of persons who have passed over are questioned regarding the pursuits in which they are now engaged. Judging from their replies it would appear that, as the personality and therefore the individual tastes are unchanged by the fact of transition, the occupation followed here, so far as it coincided with the individual's tastes and afforded expression to his or her special gifts and talents, is continued there: the artist continues his painting, the gardener his care of flowers and plants, the farmer his farming; even those who here enjoyed looking after horses and other animals are represented as still engaged in the same kind of employment, or at least in something analogous to it. All this beside what may be regarded as the more spiritual tasks of training the young, helping to raise the fallen, and cheering the lonely and depressed. The communications where they take the form of replies to questions are generally conveyed in single short sentences—almost blunt in their brevity—as when to the remark, "We are told that it is not good for you to come," the communicating entity retorts, "That is nonsense, for how could it injure me to talk to you?" But we are bound to say that in our view much of the material included in the book could well have been spared, as likely to be of little, if any, interest outside the circle for which it was intended.

NEXT WEEK we hope to publish a letter from Sir Oliver Lodge on the subject of "Critics of Psychical Inquiry."

COPIES of Mr. W. H. Evans' new work, "Constructive Spiritualism," reviewed by Dr. Powell on page 250, can be obtained from this office, price 2s. *net*, or post free 2s. 4d.

"ONE BRINGS ANOTHER."

By H. A. DALLAS.

This sentence from Mr. J. Arthur Hill's article (LIGHT, August 11th) may serve as the text for a brief statement concerning an experience I had recently when visiting him. He kindly invited Mr. Wilkinson (the medium referred to in his book) to meet me. It interested me greatly to make Mr. Wilkinson's acquaintance, and the impression he made on me entirely confirms the testimony Mr. Hill bears to his integrity and his remarkable clairvoyant and clairaudient faculties.

Mr. Wilkinson told me that he saw a friend beside me, adding that as he knew the name of this man (not, however, that he was a friend of mine) he requested me not to mention the name as given by him, for he recognised that there was no evidential value in the giving of it. It is better to withhold it, but I wish to add some particulars which are significant.

Mr. Wilkinson told me that I was going to write something about the Resurrection and that this friend would influence what I should write, as he was interested. This was quite appropriate; I had at that time an unanswered letter in my possession asking for my views on this subject; it is quite in harmony with my friend's relation to me, and to the subject, that this should interest him.

Mr. Wilkinson then proceeded to mention a woman whom he saw near me with abundance of fair hair (this hair evidently impressed him and he referred to it again later).

He mentioned the surname—not a very common name—and asked me if I knew anyone of that name; I did not; he also mentioned the county with which this person was connected. I could not identify anything said on this point. He suggested that she might be associated with the friend he had seen beside me.

A few days later I made inquiries, from one who knew my friend's *entourage* better than I did, as to whether this name was associated with him. She replied that this was so; the lady had been an intimate friend of my friend, and had died *twenty years ago*, her funeral service being held in his church. She added, however, that as the lady had cut her hair short, the description of the abundance of hair did not tally. A few days later I received another letter from the same source, telling me that she had subsequently learned that the lady in question possessed, in her youth, "masses and masses" of chestnut-coloured hair. The mention of the name and the description of the hair thus became of evidential value, though I do not yet know why she was seen with books and a cloak (those points may be verified later). The county mentioned as connected with her was correct.

I will only add that the purpose of the manifestation is clear to me; and I recognise why my friend brought a stranger (thus precluding the idea of thought-transference from my mind) to give me evidence that the vision seen by the medium was not a mere imagination of his brain or a thought image projected by myself, but was the result of a real attempt on the part of my friend to assure me of his continued interest in my concerns and of his identity.

"SPIRITUALISM AND ITS CRITICS."

Mr. F. C. Constable, M.A., writes:—

There can be little doubt that I am only one of many when I ask you to be allowed to express my thanks to the Rev. Ellis G. Roberts for his very clear and well-reasoned argument. Those of us who have had communion with the "dead" possess absolute *personal* proof. But for scientific evidence we can deal only with probabilities, where the balance may be so heavy in one scale that we are justified in accepting the evidence as proof. We must proceed on hypothesis: we must not rely on abuse of our opponents or on our own preconceived ideas. In the Raymond case, if Sir Oliver Lodge and all his witnesses are merely "terminological inexactitudinists," then there is nothing to argue about. If they are not, then the evidence offered must be examined in cold blood. To the reasonable man of science the hypothesis of communication with the dead is a hypothesis which should be dealt with in exactly the same way as any hypothesis to the contrary.

THE DEATH OF TOM FOY: WAS IT FORESEEN?

By THE REV. CHARLES L. TWEEDALE.

Like Mr. Hill, whose letter appears on page 253, I have been deeply impressed by the marvellous evidences of definite purpose in the phenomena experienced by me during these eight years. When the account comes to be published, the evidence of purpose, in the almost incredible experiences which we have been favoured, will be a very marked feature indeed, and the book will form an unique record. It has been my frequent experience to find apparently sporadic, and at the time meaningless, phenomena linking up with other events in a marvellous manner, while at times we get things which apparently are never completed, and remain mysterious and inexplicable. The majority of our experiences, however, have shown definite purpose, and many have been of the most awe-inspiring kind, while others have been most comforting and encouraging. The death of the Yorkshire humorist, Tom Foy, reported in the papers last night (I am writing on August 11th, 1917), brings into prominence one of these sporadic communications, apparently at the time purposeless or even mischievous.

On April 11th last, my wife and I sat alone in my study for spirit communication. On this occasion we got very little, but what did come astonished us a good deal. The name of Tom Foy was given, and a message to the effect that he had passed over. I asked if it were Tom Foy, the humorist, and the reply was in the affirmative. I was under the impression that he might have been called up and so have died on active service. Therefore I did not dismiss the message immediately as unlikely, although neither of us had ever seen the man in our lives or had any communication with him, and the message seemed wildly improbable. I watched the papers for a few days, and as I saw no reference to Foy I concluded that this was one of those apparently purposeless messages which one gets at times and which are so perplexing. Judge, therefore, of our surprise on seeing the notice of his death which took place on August 10th, after a short illness, just four months after the message. Was it a warning, or earnest of what was soon to be? From whom did it come? We have had a series of deliberate warnings of the passing of several persons during the last few years. These have been made months before the passing and while the persons mentioned were in apparently good health. Both the warnings and their *exact* fulfilment—sometimes to the day, hour, and minute—have been of the most wonderful and dramatic nature, the last one so perfectly evidenced that I had thought of challenging some of the ignoramuses who have loomed largely in the press lately, to disprove it if they could; but in all these cases the warning stated that the person was to pass, not had passed. This message *re* Tom Foy's "death" is certainly remarkable, seeing that neither of the sitters ever had any communication with him normally, nor with any of his friends or acquaintances, and that at the time of the message he was alive and presumably in good health.

MR. CLODD AND SIR OLIVER LODGE: A QUESTION.

In the "Fortnightly Review" for May Mr. Edward Clodd, referring to Dr. Johnson's attitude towards Lord Monboddo, says: "But that attitude should convey the lesson to keep an open mind towards all matters, especially those which collide with our prejudices and contradict our 'certainties.'" On Sir Oliver Lodge's Mr. Clodd be Lord Monboddo's Mr. Clodd! F. C. C.

DECEASE OF MRS. ALICE GREENFELL.—From Professor Grenfell, F.B.A. (Fellow of Queen's College, Oxford), we have the following particulars concerning his mother, Mrs. Alice Grenfell, whose name will be well known to many of our readers as an authority on Egyptology. Professor Grenfell writes: "My mother died on August 8th, her conviction regarding human immortality having been much strengthened by messages which she was satisfied she had received some years ago through London mediums from her husband, son, and nephew. As yet may have observed in the obituary notice of her which appeared in the 'Times' of the 17th inst., I am going to write a short life of her, and when it is issued will present a copy to the L.S.A. Library, as the evidence concerning the messages will be dealt with in the book."

"THE CASE AGAINST SPIRITUALISM."

The Rev. Ellis G. Roberts writes:—

Mrs. Shepherd's letter is another illustration, if any were required, of the extraordinary perversity which obsesses so many people as soon as they enter upon a newspaper correspondence. I presume that in everyday affairs they are truthful, but once they take pen in hand all regard for accuracy seems to leave them. Here is an example. I write: "No logician would be convinced by the evidence of Sir Oliver Lodge," and a considerable part of my letter is taken up with an elaboration of this simple truism. Mrs. Shepherd ascribes to me a statement which is exactly its opposite! What is wrong with these critics, for I find similar instances over and over again? Is it a case for the oculist or for the mental expert? Optical delusions seem common enough outside the Spiritualistic circles, whatever they may be within.

Idiosyncrasies, as the Editor of *LIGHT* points out, are not proper subjects for discussion, nor in my opinion is it legitimate to ask personal questions. There is still far too much introduction of personal matters into public controversy, although by no means so much as was the case in my youth. Like the White Knight I have my rules of combat and am rather a stickler for them. If a man is cocksure and dogmatic in matters which he understands very little better than I do myself I consider it quite permissible to "write him down an ass." But I do this only on evidence, and that must be not only his own evidence, but his volunteered evidence. I have no right to ask him questions outside the indictment: indeed, I object to the question-asking system altogether.

If Mrs. Shepherd really wishes to understand my position towards Spiritualism, which, by the way, is a matter of no relevance whatever, then I have only to refer her to what I have already written. I supply reasons only: not understanding.

Mrs. Shepherd has asked me one question which is so strongly illustrative of the utter thoughtlessness of too many Spiritualists and anti-Spiritualists alike that I must offer an emphatic protest. "Why am I not anxious to enter the séance room?" What right could my nearest friend have to ask such a question? Deep-natured men and women will quite understand my hesitation, even if they do not share it. But in my own case there is among others one reason perfectly satisfactory to anyone possessed of the merest glimmering of common sense. Because I am very nearly blind.

With your permission I will return to the subject of "Spiritualism and its Critics" at an early date. The point for which I contend is as simple as simple can be. I wish, if possible, before arriving at a final judgment, to have as clear, explicit and dispassionate a statement of the case against Spiritualism as I have seen of the case on its behalf. Is this an unreasonable position to hold?

EXPERIENCES OF THE DYING.

M. E. R. writes:—

I have witnessed the passing over of several of my relatives, and the look of ecstasy on the faces of three of them has taken away from me all fear of death. The deathbed of one of them will never be forgotten, even by strangers who were in the house. From the room where he lay, they heard downstairs the voice of the dying man (which till then had been barely audible) singing beautiful hymns. I had never heard him sing before. About an hour before his end he cried out, and when I asked what he saw, he replied that he wished he could tell all he saw, but he named several relatives and friends who had passed on, and who to him were plainly visible. When he saw them a most beautiful smile lit up his countenance. The hospital nurse could not stay in the room.

An aunt, an aged ripe Christian, who passed away in the same room, conversed with her parents and other friends. It was no delirium, as she said how grieved she was that we could not share her privilege. She had always dreaded the last agony, and it was a great comfort to us to know that the terror had given place to joy—the look on her face was that of one who saw angels. Two other relatives who passed away in a state of coma did not say what they saw, but the look that came and remained for some time after the end made me positive of "Life Immortal." My children, in common with most young people, could not listen to death being spoken about, but these experiences have taken away all dread.

HERK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following contributions: C. M. B., 2s. 6d.; Eland Sutton, 2s. 6d.

TESTS THROUGH MRS. ROBERTS JOHNSON.

By A. E. S.

I have been much interested in the notes which appeared in *LIGHT* of the 28th ult. (page 246) of séances given in Hull by Mrs. Roberts Johnson, the "trumpet" medium, having recently had the privilege of attending two of her séances given in Sheffield. At the first sitting nine persons were present. I was accompanied by a friend who, like myself, was strange to this kind of gathering. For two and a-half hours the sitters conversed with one spirit visitor after another. Every spirit gave his or her name (in full) when asked, and was recognised by one or other of the company as an old friend or a relation, and in most cases very interesting and helpful conversations were held. Two spirit friends, both claiming to be relations of mine, were introduced to me by David Duguid and gave their full names. I informed David that I did not know them as I had never heard the names before, but on referring afterwards to an old family Bible I found that both the names were recorded there, and that they were apparently half-uncles of mine.

Many people, I am told, have much difficulty in getting the names of spirit friends through a medium, but this was not our experience. Names were given in every case. Some of the spirit friends were people long since departed and almost forgotten. They were certainly unknown to the medium and very far from any of our thoughts at the time.

My second sitting with Mrs. Johnson was not quite so successful, and it was some time before the spirits were able to speak to us at all owing to the unfavourable atmospheric conditions. After a while, however, some very remarkable conversations were held. I will only mention two. The first was with a spirit visitor who addressed himself to my friend, giving his full name and stating that he was from Newcastle. My friend at once recognised him to be a gentleman who had taken a keen interest in his welfare many years ago, and who had been instrumental in helping him very considerably in business. The second case was that of a spirit visitor who introduced himself to me, giving his full name. He stated that he was from Newcastle, and I thereupon asked him several questions, the answers to which confirmed my opinion that it was the spirit of a gentleman I had known when I was a boy. He was quite unknown to any of the company, and I had not thought or spoken of him for years. He spoke of old times and remembered many interesting events.

After sitting with Mrs. Johnson (who, I may say, is always normal and does not go into trance), one needs no further proof concerning the possibility of spirit communication, but what I feel is required more than anything is that those who have talents and powers that can assist men and women on this stage of existence to converse with beings in spirit-life should see to it that they are fully consecrated to God in the best interests of humanity. Séances that are held merely to satisfy our curiosity or for the purpose of amusement are not uplifting and helpful.

THE MEDIUMSHIP OF MRS. HARRIS.

May I add my testimony to that of the Rev. C. L. Tweedale in *LIGHT* of the 11th inst.? I have several times heard two "voices" speaking at the same time at Mrs. Harris's séances and a voice speaking at the same time as herself. At Mrs. Wriedt's I have heard as many as four voices speaking simultaneously, and on one occasion a conversation in Dutch and another in English being carried on at the same time. Apart from the subject matter—often quite unintelligible to the medium and referring to matters known only to myself—if we can place any reliance in the evidence of our five senses, ventriloquism is out of the question.

ROSE CHAMPION DE CRESPIGNY.

THE WORKS OF THE REV. W. STAINTON MOSES ("M.A. (Oxon)").—We learn from our book department that the stock of "Spirit Teachings" is almost exhausted and it is impossible to reprint during the war. The remaining copies will be charged at 5s. 5d. post free. The volume containing Mr. Moses' other works, "Spirit Identity" and "Higher Aspects of Spiritualism," is quite out of print and unobtainable.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
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THE LATER PEPYS.

AN IMAGINARY DIARY EXTRACT.

August 20th, 1917.—On this day I did make a visit once more to earth to behold the way whereby messages may be sent from us to our descendants, as told to me by W. Pen, who is mightily taken with the idea. But Lord! it did seem to me strange and scarce to be believed, though much discourse hath passed on the matter amongst us. But Mr. Gregory, an understanding gentleman of my own days on the earth, did go with us and explain all that passed. We did enter a strange house, with many others unknown to me, some of whom were able at the matter, having long practice.

Not all was clear to me, but did listen to the talk of them that waited to hear from our side. One man, a surgeon as it seems, made sport of the business, saying that our messages were simple imagination, and much argument as to whether a spirit hath a body and brain. Whereat I did pinch myself to find if I were real, so strongly did the idea take hold upon my mind. But some amongst us thought very sadly of the thing, and their hearts did ache that we should be received so slightly. And it is worth considering the ill state the world is in that they should tattle so much nonsense. For here we be, as live as ever we were, and under their very noses. But I was mightily taken with a very wise woman amongst the company we visited who hath the power to see us, and did give accounts of some of those amongst us. And she did give the surgeon a description of a Colonel, a man of my own day who perished in the Great Plague, and who was his ancestor. He owned it was correct, but said he did have a picture at home of the Colonel, and the woman had either seen it or read his mind. But Lord! the Colonel was there for I had speech with him, and marvelled at such silly talk. My cozen Roger who had come with me do suggest that the Colonel who is a man of a brave high spirit do make himself visible to the fellow, but this, it seems, was not possible, for doubt do cast strange clouds on the mind, which makes it a miracle to me to think that the earth may know anything of us at all, for the most do not believe, in the which they are confirmed, poor fools, by acts of parliament, passed after my day. And strange it is that the Church, except for some of the clergy who stand stoutly for us, do hold with the unbelievers. Nevertheless I did rejoice that besides the woman who did see the Colonel (she being a very sweet-natured and well-disposed woman) there was present a member of the Royall Society, whose college I did help

to build, who did bear his testimony to us, and I do not see a cause more fit for Science to espouse. For with the great warr now raging on the earth there is much sorrowful bereavement, and it were well that the truth should be known. We found much diversion in the talk of an aged man in the circle who tells the rest that we are a sort of outlandish beings which he did term *elementaries*, and bade them beware of us. But the member of the Royall Society did say this was a ridiculous, nonsensical tale, and he did talk sharply to the surgeon bidding him study and not to utter vain opinions. And the good woman spoke to the like purpose, all to my great content. But all these chidings did bring in a contradictory element, which in some fashion strange to me made difficult the commerce between our party and the earth so that we dispersed, the meeting being no longer profitable. Which did remind me of the Fanatickes of my own day who did brawl in the churches to the great scandal of religion. But Lord! how strange that so many of these folk on earth should be so mightily puffed up with conceit as not to endure that any but themselves can be alive, and to talk so sillily of us, who did good work for them in our day, as that we be meer figments and fanciful existences. I did ask my cozen Roger his opinion of the business whereat he laughed, and bade me think of the days when I grieved over the rent in my fine new camlett cloak, which I had long forgot. In the days to come, he did say, the breach between our worlds will be no more than the rent in your cloak, cozen Samuel. Which to me seems a wise saying to the very degree of a prophecy, which may Heaven fulfill. And so home, at first heavy and troubled, but anon to my musique and much excellent discourse from the noble spirits of my own day who dwell near me in the beautiful country I do now inhabit. And I do reflect how that through all the griefs and follies of the earth the spirit passes unharmed, and the thought did transport me, and indeed, in a word, did wrap up my soul, and set me right again.

CRITICISM AND ROMANCE.

It is natural for novelists to rise superior to mere commonplace facts. That is what they are for—to delight us with their invention. But it is unfortunate when their active imagination gets loose in the wrong place. For example, Miss May Sinclair, whom we all admire as novelist, has some remarkable things to say in the "Medical Press" of July 25th. Her article is entitled "The Spirits, Some Simpletons and Dr. Charles Mercier, and is a rather ecstatic review of the latter's recent book. The following are examples of these flights of fancy:—

1. "I have heard Sir Oliver Lodge inform the members of this Society [S. P. R.] that scientific proof is 'cumulative,' not 'crucial,' and that therefore we have as good evidence for survival as for gravitation." We may confidently affirm—without asking him—that Sir Oliver never said that.

2. Miss Sinclair refers to "Sir Oliver Lodge's work on 'Man's Place in the Universe,'" and criticises it as "the work of a thinker who, outside his own subject, is incapable of weighing evidence." Sir Oliver will, no doubt, read this with equanimity, for he did not write the book in question. The culprit was Dr. A. Russel Wallace. No doubt, a few hundred years hence, some descendant of a Shakespeare-Baconian will find this issue of the "Medical Press" and will prove therefrom that Lodge and Wallace were either the same person or that they wrote all each other's books.

J. A. H.

FACTS are more useful when they contradict than when they support received theories.—SIR HUMPHREY DAVY.

SOULS are, according to Thales, the motive forces of the universe.—DIOGENES LAERTIUS.

THE ATLANTEANS AND TITANS.

BY E. WILMSHURST.

The Mosaic records, the "Timæus" and "Critias" of Plato, and the old Greek writers tell us of the fate of the wicked Atlanteans, Black Magic causing their destruction; and the authorities quoted in my article on page 239 on "Lost Atlantis" also describe the disorders caused by their descendants, after the Flood, in their colonies in prehistoric Asia. Moses states that descendants of Noah fell away from his teachings, descended from India, journeyed from the East to the Euphrates and in the plain of Shinar conspired to build a tower for an unhallowed purpose, which caused the Lord to confound their purpose and their speech.

Great psychic and spiritual gifts were possessed by these immediate descendants of Atlantean Noah, and the sons of Shem long preserved them for good, but the sons of Ham soon perverted their divine gifts. Spiritualism is divine, but it may be used for good or evil by mortals endowed with free will. The sons of Ham—Cush, Phut, Canaan, Misraim, and Nimrod—soon developed into despotic, violent and oppressive rulers over the animal "homos" and half-breed progeny of the evil intercourse between the sons of God (for Adam was a son of God—see Luke iii. 38) and the daughters of men. Alexander Polyhistor quotes Berosus of Babylon as recording that Chaldea was very populous—its inhabitants being a mixture of nations, savage and disorderly, who, by despotic kings, were reduced to order by arms. Tubal-cain was probably "Alorus" of Berosus, and the Titan "Vulcan" of the Greeks; and the learned Bochart thinks the name is equivalent to the Greek "Chores-ur," meaning "artificer by fire." Cain evidently emigrated from Atlantis to a far-distant "land of Nod" and married an animal-homo wife, whose son Enoch builded a city and whose descendant was Tubal-cain.

Phallic worship (or the cult of the animal sex-organs) is traced by many to this debased period, and for thousands of years dominated religion, including that of the Hebrews; for Jacob erected the stone he had slept on and poured oil on it, exactly as is now done in the East, and the worship of Baal-Peor persistently broke out at intervals in Palestine, in spite of the efforts of pious kings like Josiah. The Book of Enoch states that the descendants of righteous Seth began to intermarry with Canaanite women in *anno mundi* 1070—calling the former "Egregori." In the Greek version of the Septuagint the Sethites are called "angels of God" (messengers). At this period the intercourse between the unseen was continuous, and not unnatural to men. Melchizedek, Philliteon, and others materialised, ate and drank with men. The Bible teems with accounts of such events, as does classic history. David, much later, received spirit writings of plans; Solomon was a master magician; Joseph, Moses, and the three wise grandsons of Judah (I. Kings iv., 31) all had psychic powers and were contemporaries of the Titans, giants, and demi-gods, of whose magic, good and bad, we read in the classical writers.

From populous Babylon spread a tide of emigration, extending naturally up the Euphrates to its sources and onwards to the Black Sea coasts of Pontus and Cappadocia, and it is in these regions that we first hear of the great royal clan afterwards known as the Titans, giants, and demi-gods. The Abbé Pezron, doctor of the Sorbonne, and Breton historian of the Celts, says that the first historical mention of them was a chieftain named Acmon, whom Stephen of Byzantium designates as "Acmon, son of Manneus"; his brother was Doeas, who was an Augur, Druid, or Magi-cian, with occult powers. (In Celtic-Breton, Doe or Deoi means a "divine" (deva) as stated by Pherecydes.) These names were unknown to the Greeks, but were famous in Pontic Cappadocia, where was the city Acmonia with a Druidic grove consecrated to him as a hero and demi-god; and from the "Argonautica" of Apollonius we read that near the river Thermodon were the "Plains of Doeas," and that the granddaughter of Acmon was Themis, who gave her name to the city of Themis-cyra, and who, like Deborah of Naphtali, was a sibyl, prophetess, or medium. The Greek poets canonised her and made her a "Goddess of Justice." Acmon

and Doeas extended into Phrygia in Asia Minor before B.C. 2000, where was built the city Acmon, called by Cicero (in "Oratio pro Flacco") Acmonia, near which, he says, were Druidic groves, called "Doeantes."

Sanchoniathon, the Phœnician historian, who wrote before the siege of Troy, says that Acmon was regarded as a God-man and was called El-ion, or "the Most High," and that he was killed while hunting wild beasts and was then reckoned among the gods; that sacrifices and oblations were then offered to him, and Druidic groves consecrated to him in Phrygia and Cappadocia; and that these princes (not kings) were giants—great in bulk and power. Abbé Pezron says they were initiates in Black Magic, divinations, enchantments and charms.

Abraham is said by chronologists to have left Ur of the Chaldees about 2150 B.C., or earlier according to Dr. Seiss, and his experiences with spirits are recorded and believed: it is equally credible that other descendants of Noah's sons had the same psychic gifts and experiences, especially the giants so often mentioned in the Bible as existing as late as the days of David. The materialistic peoples of the West are very ignorant of the psychic faculties even now possessed by the men of the East, as recorded by M. Jaccoliot, French judge in Pondicherry, India, and other writers. Og, King of Bashan, and Balak, King of Moab, were conquered by Moses, whose white magic was more powerful than that of their magi. Balaam's magnificent prophecy in favour of Israel testifies to his having psychic gifts as high as the prophets of Jehovah. The white magic exercised by Joshua, and the vibrations set up by the rams' horns, disintegrated the walls of Jericho; and the Anakin giants of Canaan, before whom the spies of Moses felt as grasshoppers (Numbers xii. 33), were powerless to withstand the greatly superior spiritual forces on the side of the invading Hebrews (Joshua xi. 21). Yet many who disbelieved in the non-Hebraic records of the Titans, ancestors of the Greeks and Romans, yield an unswerving belief in contemporaneous records of the magic of the Hebrews "because in the Bible." Both may be true.

MESSAGE RECEIVED BY PLANCHETTE.

The communication below, which we give without comment, was received by us on Friday, the 17th inst. :—

The following message came through planchette on August 15th, 1917 :—

Who is here ?—Fred and Harry.

Which of you is writing ?—Harry.

Have you been here long ?—Yes; we have been here all day trying to make you hear.

What is it you want to tell me ?—We want to tell you that Archie has come over to us. He was killed on Monday (13th). Where was he killed ?—Arras.

Does mother know ?—Not yet.

Now, Harry, you know bad spirits have been here to-night. Were they here when you came ?—Yes, but your prayer drove them away.

How am I to know that this is true ?—By believing. Good-night. In God's name this is true.

Where is Archie now ?—He is sleeping.

How was he killed ?—He was hit by a piece of shell and died at once.

Where is Fred now ?—He is helping Archie to rest.

I will pray for you.—Yes, Maggie, that will help us all.

(Signed) MARGARET J. A. HYDE.

Certified that the above planchette message was shown to me on the morning of August 16th, 1917.

S. DE BRATH,

Captain, Staff for R.E. Services.

August 16th, 1917.

In forwarding the above for publication in LIGHT as a test case, Miss Hyde and Captain De Brath state that they have had as yet no intimation from the War Office. They add the subjoined information :—

Frederic Hull Hyde was a corporal 52nd Battery R.F.A., killed at Le Cateau August 26th, 1914. Harry Hughes Hyde was a gunner R.F.A., died April, 1916. Archibald John Hyde joined the R.F.A. September, 1914, and went to the front March, 1915; was last serving in Battery D58; locality unknown.

A GREAT MESSAGE.

NOTES ON AN INSPIRING BOOK.

By "Joy."

Whenever God-seeking men or women strive earnestly to say something that will help others, angels try to help them give forth a message that will do good. No man who really yearns to win souls for God and has something of the Christ-love for his fellow men ever occupies the pulpit alone. Whenever I hear such an one preach I always see an angel with him, often two or more, trying to inspire him with the right thoughts and helping him to give fitting utterance to them. Aye, and angels, too, among the congregation striving to help them to understand aright what the preacher tells them.

No one who takes an intelligent interest in the trend of religious thought can have failed to notice how little is now heard of that hard, narrow dogmatic theology which used to be taught so widely when some of us were young, and by which the vast majority of mankind were irrevocably doomed to everlasting punishment from birth. Soon hardly a vestige of it will survive. Angels are helping to overthrow it and preparing the way for the great spiritual revival that is surely coming. Swayed by influences that probably most of them little suspect, in the very strongholds of creed-fettered religions, ministers are giving utterance to what, not many years ago, would have been accounted the rankest heresy; and oftentimes without perceiving the contradictions between what they preach and the doctrines in which they still nominally profess to believe. For he who yields himself to angelic guidance is, while so doing, necessarily freed from the bonds of man-made religious tenets which impose such narrow restrictions on the love and mercy of our Father in heaven. Truly angels are sowing seeds in the hearts of men which will yield a glorious harvest in the not very distant future.

Striking proof of this I have found in a book entitled "The Men who Died in Battle," by the Rev. Dr. J. Patterson-Smyth. It is a brave, helpful little book that must do much good. In it the author boldly discards everything in the old-fashioned (and not so very old-fashioned) orthodoxy which in the past has kept so many earnest, truth-seeking men and women from accepting Christianity as it was expounded to them. It proclaims the glad message of eternal hope for all who have died in battle, or on life's battlefields anywhere. It was handed me by an acquaintance in the hope that I might find in it some comfort and consolation for the loss in battle in Flanders of my own dear son—my only son. Little does she suspect, nor, I fear, would she believe me if I told her, that I know my boy "though dead has never died" because I see him and speak with him often. Much more than is disclosed in Dr. Patterson-Smyth's little book concerning the future life has been shown me. Nevertheless I am glad that I have been privileged to read it and through it make the acquaintance of a noble-minded, man-loving Christian who responds so fearlessly and eloquently to the ministry of angels. It would trespass too much on your space to say all I would like to say about the book. It purports to tell what may be gleaned from the Bible about the future life, and especially what awaits those who have died for England. Much of it is based on the story of Dives and Lazarus; what Christ said to the penitent thief on the Cross, and the Transfiguration. Referring to the story of Dives and Lazarus the doctor says: "In the expression 'carried by the angels into Abraham's bosom' I think we have our Lord's indication that the poor soul does not go out solitary into a great lone land."

Of the Transfiguration, he writes: "Does it not suggest at once the deep interest which they [Moses and Elias] and their comrades, the great souls within the veil, were taking in the great scheme of redemption that was being worked out on earth? Does it not suggest that those in the spirit-land are watching our doings here?"

Here we see the mind of the trained doctor of divinity at work, careful to deduce from his texts no more than he can find warrant for in them. Note the words that I have italicised. Ground for hope he discovers, but nothing approaching absolute assurance.

Contrast what I have quoted with another passage in which the doctor addresses himself, in imagination, to one who has lost a son in battle:—

Think of your boy as serving on one side of the veil, and you at the other—each in the presence of Christ. Think how he is being lovingly trained and disciplined; how all his activities are being used in self-sacrificing deeds for others. Not his glorified selfishness, in thanking God that he is safe though his brethren be lost. Ah, no! but in perfect self-sacrifice, even as his Lord. Think of him as learning to fight for righteousness, to help the weak, ay, mayhap, to go out—God's brave young knight—into the darkness after some one who has missed Christ on earth. Realise that, and your whole life must perforce grow nobler. And realise that you will not have to wait for the Resurrection or the Advent to meet him and learn all.

When your death comes he will be waiting for you. He has been praying and watching over you. He will tell you of all that has been happening. And together in Christ's loving presence you will work and wait and help your brethren and look forward to the heaven that is still in the future.

There is no doubt and uncertainty here, no mere "suggestions," no striving to make his statements conform to what is revealed in Scripture. All is unqualified assurance. It is no longer the trained doctor of divinity alone who is preaching. It is the man whose heart has been touched by the—to him—unseen ones who are influencing him, and who, yielding himself wholly to their guidance, gives forth boldly, eloquently, fearlessly what they impress upon him to say. How true, how gloriously true it is none know better than those Spiritualists who at times are privileged to penetrate beyond the veil and hold converse with angels.

Many similar passages I might cite that will bring comfort and solace to many whose loved ones have been slain in battle, and who would accept it only when offered them by one who is a properly accredited representative of the Church. I do not know what is Dr. Patterson-Smyth's attitude towards Spiritualism. Probably, like that of the bulk of the clergy, it is either contemptuous or hostile. No matter if it be. He is bringing the glad message of Spiritualism to many who would not heed it presented by Spiritualists even if accompanied by proofs which Dr. Patterson-Smyth does not, probably cannot, give, and in place of which he can only offer suggestions and inferences from the teachings of Scripture.

The bulk of his readers will not require proof from him. They will happily accept as confirmation the response which their own hearts will make to his message. And others will take it for granted that the proofs must be contained in the Bible because Dr. Patterson-Smyth implies that they are. It is not without significance that the book has received the benediction of the Bishop of London.

The good doctor is truly preparing the souls of many for the great spiritual revival that is coming in which the ministry of angels will be acknowledged.

MR. ALFRED VOUT PETERS.

A PROPOSED TESTIMONIAL.

We have received the following letter from Mr. C. S. Saunders, of "Eynsford," 79, Upper Tulse Hill, London, S.W.:—

Many of your readers will be concerned to hear that Mr. A. V. Peters has been very ill, and has recently undergone a serious operation.

It occurred to me that there could be no more fitting time than the present to show our appreciation of his valuable services to our common cause, and that a testimonial from your readers would probably be particularly acceptable just now.

I shall be very grateful if you will open your columns for a subscription on his behalf, and I have much pleasure in enclosing three guineas as my small contribution. I am sure that Mr. Peters' wonderful clairvoyance has been a comfort to thousands.

Mr. H. Withall, the Acting-President and Treasurer of the L.S.A., will be pleased to receive subscriptions to the Testimonial, the amounts at present in hand being as follows:—

	£	s.	d.
Mr. C. S. Saunders	3	3	0
London Spiritualist Alliance, Limited	3	3	0
Mr. and Mrs. H. Withall	2	2	0

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 27TH, 1887.)

It is becoming daily more apparent that the occult in various forms is leavening the literature of the moment. When we look back to the materialism which has saturated the literature of imagination for so many years; when we remember how the gospel according to "John Halifax" has been the saving agent in that literature for a whole generation; when we think of the glorified animalism which has run side by side with mandlin sentimentality, as the companion to the rainbow, all the colours inverted and dimmed; when we recall the Belfast address of Professor Tyndall—delivered before the world generally was aware of how he loved his Bible—and recollect how the struggle was then between heterodoxy and orthodoxy, not between matter and spirit—when all this comes back to us, it is difficult to realise that now "Phantasms of the Living" is in the same Mudie's catalogue as Mr. Laing's "Modern Science and Modern Thought." Yet it is so, and the fact is a serious one, demanding very earnest consideration.

—From "Unspiritual Spiritualism."

PENNY PROPHECYING.—The "Christian Herald," which indulges in that kind of interpretation of prophecy at one time identified with Dr. Cumming, of Crown-court, has come to the conclusion that the signs of the times point to a revival of Popery; not, indeed, the Popery which frightened the late Earl Russell into writing the Durham Letter, but a Popery which the editor is very careful to describe in a footnote. This footnote should be interesting to Spiritualists: "The Church of Rome is, as yet, only an infant compared to its future development as the full-grown Scarlet Woman, which will be a coalition of Popery, Mohammedanism, Hindooism, Buddhism, Spiritualism, &c., and will be the Established State Church over the future ten kingdoms of Britain, France, Spain, Italy, Austria, Greece, Turkey, Syria, Egypt and Tripoli in 1897."

MENTAL EFFECTS OF MUSIC.

Schumann was once playing a Schubert march with a friend and suddenly asked him if he did not see strange shapes before him. "Of a truth I did," he replied. "I found myself in Seville, but more than a hundred years ago—among promenading Dons and Donnas with trains, pointed shoes, poniards, &c."

"Strange," returned Schumann; "our visions were identical to the very city!"

Franz Grillparzer, the dramatic poet, had reason to thank the revivifying power of music in the case of his great trilogy of Medea. He had worked it out more than half in his head when he was prevented from going on with it by many hindrances—his mother's death, illness, travel, domestic contrarieties, &c., until years had elapsed; then when he essayed to finish it he found that he had forgotten the plan he had formed and was unable to go on with it since he had made no notes of his scheme. During the earlier period he had played the classical symphonies on the piano with his mother while his mind was deeply engrossed with the framing of his play, and it so happened when in later years he took them up again he found that the strains of Haydn, Mozart and Beethoven brought with them the forgotten scheme in all its details. Their influence revived what he had thought was buried beyond recall and he set to work and finished the play.

Dr. Pedrone of Padua notes that one of his patients not only experienced separate keys as of different colours, which is not an uncommon occurrence, but that every instrument appeared as a different colour. Thus, he heard the piano as blue, the clarinet as red, the saxophone as yellow, the guitar as a golden yellow, the kettledrum as a chocolate brown.

—"Reason."

TRANSITION OF MR. JAMES W. SHARPE.—As we go to press we hear with regret of the demise of Mr. James W. Sharpe, M.A., whose name and work will be known to many of our readers. He was notable not only for his ability as an advocate of psychic phenomena, but also as a mathematician of exceptional skill, who has contributed greatly to the advance of the science. We give elsewhere in this issue a brief memorial sketch by a friend of the deceased gentleman.

A QUESTION FOR FATHER VAUGHAN.

Father Bernard Vaughan, who thinks it witty to speak of Sir Oliver Lodge as "The Seer of Birmingham," and "This scientific necromancer," informs us that Sir Oliver was "bamboozled by spirits travestyng and personifying the human soul. . . I have quite as much right and reason for saying they are Satanic spirits as he for calling them human souls."

Turn now to a greater than Father Vaughan, belonging to the same Church in an earlier period:—

When Friar James was dying, his friend Friar John "besought him dearly that he would return to him after his death and speak to him of his state; and Friar James promised this, if God so pleased." A certain day was agreed on for the fulfilment of the compact, but there was no appearance of Friar James, though we should have rather expected it, for Friar John would undoubtedly be in a state of expectation. On the day following, however, Friar James appeared, and was duly reproached by Friar John for unpunctuality. "Wherefore hast thou not returned to me the day that thou didst promise?" To which Friar James humbly replied: "Because I had need of some purgation."

I ask Father Vaughan whether we are to consider this (and there are innumerable similar stories in Catholic literature) as a vision in which a Satanic spirit was travestyng and personifying (he means personating) a human soul, and thereby bamboozling poor Friar John? And if not, why not? There are many similar cases, not only in Catholic literature but also in the Proceedings of the Society for Psychical Research, notably in Volume X.; and I should like to know, as a matter of interesting information, how Father Vaughan will separate—so to speak—the sheep from the goats.

—J. ARTHUR HILL in the "Psychic Gazette."

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THE faith, no doubt, may have been once for all delivered to the saints, but we are not told anywhere that it was once for all fully understood by the saints or by anybody else; and as mankind develops, as intellect grows greater and love grows wider and stronger, it is quite certain that we can understand more of the great truths than our forefathers were able to understand; otherwise human evolution would be a farce.—C. W. LEADBEATER.

LEGAL DROLLERY.—The genuineness of the phenomena is no defence. By these Acts, said Baron Pollock (in *Monck v. Hilton*, 1877, 2 Ex. Div., at p. 280), "dealing with the supernatural is itself made an offence, apart from any deceiving or imposing on others." The expression is not happy since we do not know what is "supernatural." . . Therefore, according to Baron Pollock, the law forbids any dealing with something it cannot define. "You are not to deal with *x*," says the law. "But what is *x*?" replies the investigator. "I haven't the vaguest idea what it is," retorts the law, "but anyhow you are not to deal with it."—"Psychic Science and Barbaric Legislation," by DR. E. T. POWELL.

MATTER AND CONSCIOUSNESS.—Infinite Being must be infinite in an infinite variety of ways and directions. Our conceptions of the nature and quality of God are frequently vague and uncertain. In speaking of God as spirit, which conception in many minds implies the opposite of matter, the difficulty has been even to apprehend what is meant by spirit. To-day, with the new views of matter emerging as a result of a fuller investigation of it, there is growing a clearer understanding of what is meant by the term God. However changing matter may be, however much it may appear and disappear, there must be something behind and underneath it which is real. Matter is a mode of Divine Being. As such it is related to Being; and all the permutations of matter become so many expressions of consciousness. We cannot, therefore, predicate that what we know as the universe is the only form of manifestation of Infinite Being. — From "Constructive Spiritualism," by W. H. EVANS.

THE PROGRESS OF PSYCHIC SCIENCE.

Cumulative experimental evidence has long been available sufficient to convince any open-minded inquirer that human personality survives the death of the body, and that it is possible under certain conditions for the "dead" to communicate with those still living in mortal bodies. But opposition to investigation of the subject, and incredulity as to the conclusions suggested by the evidence, have been persistent both on the part of official religion and of the dominant (the materialistic) school of science. It is very difficult to get a revolutionary fact bearing upon prevailing religious ideas into the mind of religious people that are quite sure they hold already all the truth about things unseen and eternal which it is possible at present to know. And equally difficult it is to get a revolutionary discovery recognised by men of science who assume the adequacy and indisputability of the working hypotheses which have satisfied them for years. Now at length, through the patient and persevering efforts of Sir Wm. F. Barrett, Sir Oliver Lodge, and other men of unquestionable scientific position as well as of religious convictions, the prejudice and opposition against Spiritualism is being in some degree worn down. . . . By all psychical researchers it is now admitted as indisputably proved that, in connection with some persons (conveniently specified as "psychics"), super-normal phenomena sometimes occur (raps, levitation of objects without bodily contact, automatic writings, &c.), which indicate intelligence and will, but which are not produced by the conscious will of those persons themselves.

—J. BRUCE WALLACE, M.A., in "The Christian Commonwealth."

GLIMPSSES.

A few mornings ago, at a certain station on one of the tube railways, a man entered the train carrying several baskets of strawberries and an armful of carnations. The scent of fresh fruit and flowers filled the car, and the warm, lifeless air became sweet as with the odours of some old-world garden. The electric lights, the advertisements and the row of stolid passengers seemed to fade away, and blue sky and sunshine hung above the speeding cars, the hum of insects and the notes of birds replaced the hollow reverberations of the tube, and the allure of a life with Nature entered into the rhythm of the journey Cityward. Similarly there are moments when by some happy chance—it may be the sight of a cloud, a leaf, or a moving form—the mind is led to an intuitive recognition of a deeper something that stirs the soul. For a brief space we are the possessors of a purified and intensified consciousness, which enables us to escape from the fetters of sense and self and enter into the realm of spirit. The superficial, museum-like world we have created for ourselves is transcended, and we pass into a greater and more comprehensive one whose essence is Reality.

—ARTHUR BUTCHER.

SIR OLIVER LODGE'S ADDRESS AT HAMPSTEAD GARDEN SUBURB.—We are asked to state that the paragraph from the "Daily News" referring to the above address (reproduced by us on page 256 in the absence of any special report) is incorrect inasmuch as it is calculated to convey the impression that Sir Oliver favours the idea of seeking advice on present-day problems from the great men of the past, a notion which is quite foreign to his views and rather represents what he deprecates.

THE influences affecting phenomena are extremely subtle and imperfectly known. But I have repeatedly learned this from practical study and experience: The unuttered thoughts, the will, the *animus*, of persons promiscuously present at a sitting for phenomena, have an effect upon their character and facility of production, which is none the less potent because occult and incredible to the unprepared mind. I have known a medium—whose honesty was never questioned, and in whose presence the most indubitable phenomena would readily occur under the severest test conditions—to be medially paralysed by the presence of two or three persons, each bringing, perhaps, an adverse spiritual environment, and not only intent on the detection of fraud, but earnestly hoping to find it.—EPES SARGENT in "The Scientific Basis of Spiritualism."

JAMES WILLIAM SHARPE.

On August 10th, 1917, there passed away from earth a most charming personality—the subject of this notice. Probably no schoolboy has ever, by transparent goodness, more completely won the esteem of his youthful contemporaries. This early promise was fulfilled when he entered Gonville and Caius as a scholar, taking his degree as tenth Wrangler; then being elected Fellow of that learned society. For several years he was on the teaching staff at Charterhouse School, but a breakdown in health caused his retirement to Bournemouth. Himself a man of absolutely blameless life, he was always ready to make kindly allowance for those of a less virtuous temperament. With all his keen interest in the things of this life, he never, as a convinced Spiritualist, lost sight of the Great "Beyond." Subjoined are some extracts from a letter to his widow—the writer being himself a Senior Wrangler and Fellow of the Royal Society:—"I can hardly remember the time when I did not know Mr. Sharpe. . . . He always took the greatest interest in anything that affected me or my family, and I always looked forward to seeing his fine, open face and hearing his kindly welcome when I came to see him. The immense range of his interests and the width of his knowledge in a great range of subjects made him the most delightful conversationalist. That I shall never again hear him discuss the philosophical and scientific subjects in which he was so deeply interested, I regard as an irreparable personal loss. I owe a great deal to the stimulating effect of his original views and to his comments upon current events, and I shall never forget the enthusiasm with which he entered into the discussion of matters connected with my work and the immense trouble he took with the proofs of my book. Although he was not strong in health since his illness at Godalming, his many interests enabled him nevertheless to get much enjoyment out of life."

E. E. K.

SIGNS AND PORTENTS.

A STORY OF VISIONS IN THE SKY.

The "Daily Express" special correspondent at Gray, writing in the issue of that paper for the 20th inst., says:—

A strange spiritual obsession has laid hold of the minds of hundreds of persons in this little riverside town, who emphatically assert that for several nights past, about 9.30, while the after-glow of the sun suffused the sky, three unmistakable apparitions, angelic in form, have appeared in the heavens, with wings outspread, immediately above the training-ships in the river.

At first it was thought the supposed angels might be aeroplanes, but this theory was dispelled by their stationary attitudes and the absence of the familiar sound of aircraft.

Eye-witnesses tell me that they could neither believe nor deny the evidence of their senses. Nor were they inclined to regard what they have seen as merely fantastic shapes formed by the clouds.

One said, "I am neither a dreamer nor a believer in spiritual phenomena, but at the same time I plainly saw three figures outlined against a rainbow which answered in all respects to Gustave Doré's pictures of celestial beings. What they were passes my comprehension. Of course, I must take it for granted that they were cloud shapes, but I did not imagine them. There they were, three of them, and, what is just as wonderful, many people say they could read the word 'Peace' in a sort of halo over their heads."

Such is the state of the public mind here that the "peace angels," as they are called, are talked of all over the district, and, while some are derisive and facetious on the subject, it is astonishing to note the earnest way in which the majority regard the matter, standing about in groups watching every sign in the evening sky.

UNDER the title "Kial Mi Scias Ke La Mortintoj Revenas" ("How I Know the Dead Return") the Boston (U.S.A.) Esperanto Society has published—not for profit but as "a tribute to one of the greatest Esperantists"—a translation into Esperanto of the record of personal experience contributed by the late Mr. W. T. Stead to the "Fortnightly Review" in January, 1909, and reprinted by him in his preface to "After Death," the enlarged edition of "Letters from Julia."